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# THE NEW ERA

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The news, as we go to press, of the death of Dr K. G. Saiyidain, President of the World Education Fellowship, on December 19th 1971, brings sorrow to his many friends and admirers throughout the world. On behalf of the Fellowship I would like to pay immediate tribute to him in the certain knowledge that all of us concerned with education will go forward in 1972 grieved at our loss but inspired by his example. A proper appreciation of his life and work will appear in a future number.

James L. Henderson,  
Chairman.

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## Editorial

In sending new year greetings the new editors are conscious of a remarkable legacy of goodwill that has been left by their predecessors of whom Elsie Fisher, Margaret Myers, Peggy Volkov and A. S. Neill are known to them personally with affection and respect. They will endeavour to show that an unprecedented all-male team will continue to work as unremittingly as did the first editor, Beatrice Ensor! A re-reading of back numbers, as well as of the list of subscribers scattered round the globe, has been an indulgence of unusual interest and fortification.

As foreshadowed in the December number the editorial trio hopes to respond to the multifarious possibilities opening up for the journal.

The World Studies Bulletin promises to be of even greater benefit to practising teachers now that David Bolam, Director of the Schools Project on Integrated Studies, University of Keele, who took over from James Henderson in September, is getting into his stride. It will appear in March, June, September/October and December on easily distinguishable coloured paper. This will be clipped to the centre of the New Era so that it may be removed, and filed separately, if desired.

Arising from discussions at the Brussels conference it is hoped to foster two related developments in the New Era.

One will be to serve the **fellowship** by promoting contributions and reports from the many parts of the **world** where it exists. Since members of the WEF advocate that children should become bilingual in order to play their part as terrestrial citizens it is argued that the New Era itself should set an example, and its English readers make the effort to practise what they preach. Insofar as French and English readers are bilingual there is no need for translations, but for courtesy's sake French or English might eventually be used alternately. If this were fully exploited natives of other tongues, e.g. Spaniards who read French, or Russians who read English, could read half the journal, or

alternate numbers. Modest steps have been taken already: a double version of Herbert Read's article herewith, and some French translation of Brussels papers in November. But (Belgian, Canadian and Swiss writers please note) we await original French texts and reviews; although, above all, it is quality that counts, no matter the language used. Antony Weaver, who is a lecturer in Education in the School of Art, Goldsmiths' College, University of London, looks forward in 1972 and 1973 to meeting editors of associated journals and interested Sections, not only during the international conferences, but, in between times as well, on the continent and, finance permitting, in Canada, USA, and Asia.

A second line of development, desirable in itself, and without which international collaboration falls down, will be to plan the main themes well in advance — a feature of which will be occasional special numbers such as the current issue, or one forthcoming on emotionally and physically handicapped children and another on the future of teacher training. David Bridges, a lecturer in Education at Homerton College, Cambridge, will be specially concerned with the theory and practice of contemporary education. In addition, a new member of the Board, Michael Fielding, a young teacher in a Kent comprehensive school, has agreed to contribute a regular Comment, perhaps on the lines of the 'Look-out' of the 1960s.

A further point of organization, not generally known, is that the New Era compiles an Index at the end of each year: this may be obtained from the administrative secretary for 15 new pence. Readers who wish to have their copies bound may like to know of the Shamrock Press, 57 Church Road, Wimbledon, S.W.19. Tel. 01 946 0958, who do a very good job at the cost of about £3. A.W.



## **Song for the Spanish Anarchists**

The golden lemon is not made  
but grows on a green tree:  
A strong man and his crystal eyes  
is a man born free.

The oxen pass under the yoke  
and the blind are led at will:  
But a man born free has a path of his own  
and a house on the hill.

And men are men who till the land  
and women are women who weave:  
Fifty men own the lemon grove  
and no man is a slave.

## **My Company**

My men go wearily  
with their monstrous burdens.

They bear wooden planks  
And iron sheeting  
Through the area of death.

When a flare curves through the sky  
They rest immobile.

Then on again,  
Sweating and blaspheming —  
'Oh, bloody Christ!'

My men, my modern Christs,  
Your bloody agony confronts the world.

## **Aubade**

Early light  
beats down

my body is a beaten  
silver leaf

If I rise  
it will wrinkle  
a tinsel pod

a wither'd caul  
from the womb of night.

## **A World within a War**

Sedate within this palisade  
Which unforeshadowing I have made

Of brittle leaves and velvet flowers,  
I re-indite a Book of Hours —

Would emulate the Lombard School  
(Crisp as medals, bright but cool)

Talk mainly of the Human Passion  
That made us in a conscious fashion

Strive to control our human fate:  
But in the margins interpolate

Apes and angels playing tunes  
On harpsichords or saxophones

Throughout the story thus maintain  
Under a sacred melody the bass profane.

My saints were often silly men  
Fond of wine and loose with women.

When they rose to holy stature  
They kept the whims of human nature

Were mystics in their London gardens  
Or wore instead of hairshirts burdens

Of a mild domestic sort: but so devout  
That suddenly they would go out

And die for freedom in the street  
Or fall like partridges before a butt

Of ambush'd tyranny and hate.  
Other legends will relate

The tale of men whose only love  
Was simple work: whose usual lives

Were formed in mirth and music, or in words  
Whose golden echoes are wild rewards

For all our suffering, unto death . . .

On the last page a colophon  
Would conclude the liberal plan

Showing man within a frame  
Of trophies stolen from a dream



## Introduction and the 'Education of Free Men'

Antony Weaver

This issue of the New Era celebrates the way of life of Herbert Read as well as the friendships which arose through the various capacities in which he met each of our contributors. In this sense it is a memorial to an elegant and self-effacing man and to a very considerable scholar. But it mainly attempts to introduce his writings on educational matters to those who are baffled by, or do not know, them, as well as to appraise their context and validity.

Thus my personal testimony may open up the essential grounds of his evolving theory.

During the war I was exempted from military service on moral grounds on a condition of teaching — and was teaching at an independent co-educational school named Burgess Hill evacuated to Surrey. By the end of 1940 the headmaster had left and the governors accepted an offer by half a dozen of the staff to run the school as a joint enterprise without a Head. Responsibilities were shared out, or shared between grown-ups and pupils. One of my colleagues, Kenneth Allott was associated with a committee got together by the New Era which published the 'Content of Education' in reply to the 'Norwood Report'. A draft of the chapter on the place of the arts, written by Herbert Read, was brought back by Allott and discussed at length at our staff meetings. In 1943 we devoured 'Education Through Art': it seemed to formulate and to extend the practices upon which we were trying to work. The next year, in planning to re-open the school in new premises in Oak Hill Park, Hampstead, we appointed, as art teacher, Nommi Durell, some of whose pupils' work, at Bedales, Read had chosen to illustrate in his book; furthermore he accepted an invitation to become a governor of the school, and his speech at the first parents' meeting in the Autumn of 1944 was published, somewhat enlarged, by Freedom Press as the 'Education of Free Men'. We had a direct contact with Freedom Press through Tony Gibson our wood-

work teacher, then a leading light in the London anarchist group, in defence against the imprisonment for sedition of four members of which Read wrote 'Freedom — Is it a crime?'

After six years the experiment of a School without a Head was brought to an end in somewhat complicated circumstances, but, after twelve months' interval, the management and ownership was reconstituted by a staff syndicate which in fact gave greater autonomy to those who ran the school although the official title of the headmaster was resurrected. Together with three others I resigned from the staff in protest at this introduction in August 1946, and Read resigned as a governor after he had signed his agreement with the action taken. In signing and re-signing he explained that he had fully played his part: or was he chiefly intrigued by the play upon words?

That same 1946 I attended the first summer school of the anarchist federation of Great Britain, held at Burgess Hill School; Read, and George Woodcock and Colin Ward who contribute to this number, were among those present. This was followed by numerous Sunday evening meetings of the Malatesta Club in Holborn. At one of these Read spoke on existentialism, soon to appear as 'Existentialism, Marxism and Anarchism' together with 'Chains of Freedom' published by Freedom Press.

Marie Louise Berneri, stunningly beautiful and considered an important anarchist theoretician, was editor of 'Freedom', and had asked me to contribute a monthly educational article to the journal. In 1949, aged 31, she died of a heart attack. On a cloudless April morning about thirty friends, joined by her mother and sister from Italy, her companion Vernon Richards, and Herbert Read, assembled at a fallen log on the outskirts of Ken Wood. Without a word spoken we were led into a clearing. Some planted flowers as the ashes were scattered; all stood in silence, Read's tall figure and the presence of Marie Louise herself predominating. Silence was a quality that Read embodied, as in the final scenes of his 'Green Child', calm and serene, gently smiling. Quietly the gathering dispersed. We moved



away in time too for Sir Herbert's knighthood at the New Year 1953 seemed to estrange him from those who professed to make an end to the State, not to accept honours from it. In his view he was strengthening his hand in his work for the British Council and the eventual foundation of the Institute for Contemporary Arts.

Eight years after his knighthood we 'sat down' together in Trafalgar Square, Read having emerged from the National Gallery precisely on time. But, on account of its tendency to violence and hooliganism, he resigned from the Committee of 100 — of which I had been a founder member, and indeed had followed Bertrand Russell into Brixton prison upon arrest at a demonstration against the American Air Force in Britain.

The strands of this testimony, upon which it is the purpose of this number to elaborate, reveal common interests, incomparably expressed by Read, in children's art, in persuasive forms of discipline such as exemplified in the school without a head, in anti-militarism and in anarchy.

These strands also display examples of Read's manner. With no recrimination, with no authority of office to lose, he could quickly abandon an institution, or group of people, which seemed to falter. He 'signed and resigned', he became a knight, he left the Committee of 100: for his purpose, positively and creatively, was to concentrate his energies upon clarifying principles. The manner of his influence was ethereal, seemingly in no way concerned with institutional power or compulsion.

For a somewhat different reason, and hence his frequent apologies that he, as a non-teacher, was the author of 'Education Through Art', he was guaged by some to be an outsider whose educational ideas were invalid.

Yet Read's anarchism, consistently belittled or ignored by writers of his obituary notices, provides the rationale from which George Woodcock bases his masterly assessment of 'Education Through Art'. And in so doing,

though written in advance of it, he shows where Read would have stood in regard to the latest most pertinent anarchist critique of the educational philosopher R. S. Peters. The 'Great Brain Robbery' dubs the authority of a chosen master, who acts as 'initiator', as necessarily coercive, whereas Read saw that the personal impact of a teacher, even before he has become a friend, can be liberating, in fact and by design, where there exists mutual respect especially within the shared concern, or ritual, of a creative activity.

May we then come to consider the kernel of Read's ideas contained in 'Education of Free Men', first delivered at Burgess Hill School, and given pride of place twenty years later in the 'Redemption of the Robot'. Let us quote:

'The true object of education', wrote William Godwin in the first sentence of his *Enquirer* (1797), 'like that of every other moral process, is the generation of happiness.' I know of no better definition of the aim of education, but like all definitions, it is regressive, throwing us back on the need for further definitions. What, for example, is meant by the word generation? Is it a natural process which requires only encouragement, or is it a regimen enforced by a special technique of teaching? And can happiness be defined in a way which would include the contradictory desires of any average group of men? More interesting, perhaps, than the definition itself is Godwin's parenthesis, which asserts without argument that education is a 'moral process'. A century and a half ago that might have been an obvious point of view, but it is a measure of our different outlook today that we would not immediately agree that morality enters into the question. The precept 'Be good, and let who will be wise' would not nowadays find acceptance even in a Sunday school. Education — we do not say, but unconsciously assume — is an acquisitive process, directed to vocation. It is a collecting of means for a specific end, and most of the complaints about our educational system are directed against the inadequacy of such means, or the failure to specify clearly enough the ends. Efficiency, progress, success — these are the aims of a competitive system from which all moral factors are necessarily excluded. In that respect, at least, our schools reflect truly enough our social order.

Happiness is an individual affair. It is ripeness in each fruit: the full degree of maturation, of sweetness, of fertility. But the fruit hangs on a tree, and though the fruits do not all ripen at exactly the same time, or in the same degree, the health of the tree is shown by its overall ripeness. As Godwin went on



to say, man is a social being. 'In society the interests of individuals are intertwined with each other, and cannot be separated. Men should be taught to assist each other.' In other words, a factor in individual happiness is mutual aid, and these two aspects of man's existence are interdependent. Education is the process of their adjustment.

All the possible words we may use to express the purpose of education — tuition, instruction, upbringing, discipline, the acquisition of knowledge, the inculcation of manners or morality — all these reduce to two complementary processes, which we can best describe as 'individual growth' and 'social initiation'. In no respect do the educational systems characteristic of the various nations of today favour either of these processes. Either they force individual growth into a pattern which destroys its natural grace and vigour; or if a free and independent person does emerge from the process of education, it is only to find himself at odds with a society into whose concept of normality he does not fit.

The trouble about happiness, as Aristotle pointed out, is that it is a platitude: to give it as the aim of education, or of political science, seems somewhat superficial, especially to people with pretensions to wisdom, who are often animated by a desire to make men suffer before they enjoy. In Christian philosophy, especially, there is always a premium attached to happiness. It is very necessary, of course, to deepen the concept of happiness, because we all soon discover how impermanent is the sense of well being which comes from good nourishment, a pleasant environment, adequate means and perfect health. Happiness, in a word, is psychological, and all material riches are worthless unless we have peace of mind. This was realized by the ancient philosophers, by Confucius and Lao-tse, by Socrates and Aristotle; and they therefore defined happiness in some such words as did Aristotle, who said that it is 'an activity of the soul in accordance with perfect virtue'. But that, again, is merely a definition which demands further definitions, and so Aristotle had to define what he meant by virtue. He came to the conclusion that there was no such thing as virtue, but only virtues, intellectual and moral. Wisdom and understanding, knowing how to act or behave in given circumstances, the science of life — that is one aspect of virtue; but a man may have all this knowledge but not be able to control his own impulses and desires. He may have perfect understanding, but be a creature of bad habits. Knowledge and self-discipline are therefore two different aspects of virtue, both essential to happiness and both to be learned in the normal course of education.

The difference between these two aspects of virtue — let us follow the usual practice and call them intellectual and moral virtue — is that whilst the first can be made a subject of general agreement, the second depends on the temperament or disposition of the

individual. Intellectual virtue can be codified and accepted as system of beliefs and customs; but moral virtue is the interior function of each man's physiological and nervous make-up. Since a man deficient in moral virtue cannot be expected to appreciate properly the values of intellectual virtue, moral virtue has a fundamental priority in education. The first question in education, therefore, is how best to develop the moral virtues of children — that is to say, how best to train the physical senses with which each individual is endowed so that they mature to that state of temperance, harmony and skill which will enable the individual to pursue the intellectual virtues in freedom of will and singleness of mind.

The outstanding contribution that Read has made to educational theory is to define the place of creative activity within both the moral and intellectual spheres. In the case of the latter there is not space here to summarise the empirical steps taken in his examination of children's paintings which led him to accept the same classification of thinking, feeling, sensation and intuitive types of temperament as postulated by C. G. Jung — to the apparent arbitrariness of which Seonaid Robertson, in her article, takes exception. The extracts and illustrations from the 'Significance of Children's Art' (I would prefer to say painting) are included to demonstrate (a) Read's hypothesis of the mandala as an archetypal form which precedes chronologically and even in importance the emphasis given both by critics of young children's paintings, such as Ken Jameson, on depictions of mother, her face or house, or by psychotherapists such as John Bowlby, on the relevance of early maternal relationships and (b) his concept of the drawing, or work of art, as 'a meeting place of the inner and outer worlds and therefore as a symbol of unification or reconciliation.'

Yet the efficacy of the power of creative activities such as dramatic performances, film making, dance, staging of exhibitions in galvanising energy in older children and grown-ups, and as a means of motivation, has either never been understood or is disregarded, even from a utilitarian point of view, by fashionable American and Soviet curriculum mongers, or by theorists in our own country such as Professor Philip Taylor and their



growing band of followers. The main reason for this would seem still to be due to an obsession with cognitive objectives which, in their view, must be determined by professional or political authorities, hardly, if at all, by pupils or students themselves.

What they do not appear to see, or to have experienced, is that through dance and through drama one may be led not only to acts of empathy with a particular character but to an historical study of a literary or religious period. Similarly the activity of craft-work necessitates measurement and an insight into the mathematical properties of proportion, for example in dressmaking and fabric design, as well as a knowledge of materials — i.e., the botanical study of timber arising from the practice of woodwork; or a study of physics and chemistry arising from the firing and colouring of pottery or enamels.

Such motivation, it seems to me, leads to dynamic attitudes to learning, far from the mere acquisition of 'inert ideas' as deplored by Dewey and Whitehead, and provides a realistic basis upon which to examine the nature of, and distinctions between, fully fledged disciplines in the clarification of which much is owed to the initiative of Professor Paul Hirst now of Cambridge.

In one sense the emphasis on moral as well as intellectual virtue, and the interdependence of mutual aid and happiness, is an elaboration of Martin Buber's striking formulation of man's two instincts — for origination and for communion<sup>1</sup>. But in the moral sphere Read strikes new ground. Though 'play is the prophylactic of war' is one of his famous dictums, he is impatient with D. H. Lawrence or Wilhelm Reich and their followers such as A. S. Neill or David Cooper, who advocate the benefits of free sexual intercourse on psychological grounds only. Sexual freedom may lead to a most desirable undermining of authority, especially of the State, but this is only the beginning of the question 'how does a good man behave?'

Morality derived from conscience, too, is a psychological explanation. Moreover it is re-

pressive, and when associated with an aggressive super-ego in the person of a political or religious tyrant can lead to actions of the greatest cruelty and ferocity.

Read often quoted Plato: 'We must seek out those craftsmen whose instinct guides them to whatever is lovely and gracious; so that our young men, dwelling in a wholesome climate, may drink in good from every quarter, whence, like a breeze bearing health from happy regions, some influence from noble works constantly falls upon eye and ear from childhood upwards, and imperceptibly draws them into sympathy and harmony with the beauty of reason, whose impress they take.'

Colin Ward in his entertaining article discusses how far, in his earlier writings, Read accepted the somewhat mechanistic view that the exposure of children to the sights and sounds of nature, to the rhythms and harmonies to be found in music and in architecture, would somehow lead to a jump from heightened aesthetic sensibility to a comparable sense of equity in moral matters and a disposition for mutual aid.

Read's ultimate claim went beyond the results of mere exposure to the harmony in nature — in the shape of a rosebud, the compact embryo of an acorn, the elegance of a crystal, the marvellous forms of an atom or indeed of the solar system. Maybe nature is red in tooth and claw; but when man acquaints and attunes himself to the actual process by which the forms of the universe are created is he not, Read asked, in touch with secrets of an enduring harmony? Men have creative powers, albeit too often atrophied, which operate through the interaction of the conscious and unconscious parts of the mind; their very bisociation being an act of harmonisation.

It was in the sense that the creative process is a way of putting our everyday selves in touch with our own nature that Read spoke of morality as a matter of habit.

But **can** it be said that sensuous awareness of harmony and rhythm in nature entail moral discrimination? Seonaid Robertson, in her



article, bravely states that it has for her, that she has 'not been able to arrive at another ethic'. Yet there are many highly ego-centric artists; the creations of the 15th century in Italy proliferated simultaneously with insane cruelties and inter-city rivalries.

That morality has an aesthetic basis is a theory which Woodcock, in his article, places clearly in context and, in so doing whets our appetite for a fuller discussion. For, except in its affinities to the notion of god as artist, it has received little attention from philosophers. Richard Wollheim, in declining to contribute to this number, wrote that 'I have always had great difficulty in understanding Herbert Read and would regard myself as an extreme outsider as far as his thought is concerned'. E. H. Gombrich did not reply; Iris Murdoch, very sympathetically: 'sorry — I am interested in Read, but such a job would take me ages and I mustn't be tempted'. Arnaud Reid — 'though I liked him as a man . . . he was no philosopher of art or anything else. When he tried to write or talk philosophy of aesthetics he was confused and caused an awful lot of muddled thinking among his thousands of camp followers'.

As one such myself, I can only surmise that Arnaud Reid had not read the 'Adamantyne Sickle' nor 'Forms of Things Unknown'. Similarly, T. S. Eliot, in ch. VI of 'Towards the Definition of Culture' upbraids Read for quoting Godwin's aim 'the generation of happiness', without having noted the subsequent qualifications made by Read nor by Godwin himself.

The laments of this last paragraph are intended to indicate the lack of informed and rigorous appraisal of Read's aesthetic philosophy. It is hoped in the near future to give an opportunity to attempt to right this and other matters, starting with an illuminating study of the 'Science of Form' by Lancelot Law Whyte.

1. First made at the New Education Fellowship Congress at Heidelberg in 1925. See Retrospect in 'New Era' July/August 1971, and quoted by Read in 'Education Through Art' ch. IX p.279.

## Herbert Read and Environmental Education

Colin Ward

The architectural philosopher W. R. Lethaby once remarked that there was a brown bread and dewy morning aesthetic ideal, and a champagne and late night supper one, and that ultimately, for the sake of our health, we had to choose the former. One of the interesting things about Herbert Read was that he had a foot in both camps. By temperament he breakfasted on Ruskin, William Morris and Eric Gill, but his reputation as a critic rested on his unique place as this country's harbinger and interpreter of the international modern movement in art and design — surrealism, abstraction, the Bauhaus school, one new movement after another, which, if not exactly in the champagne and late night supper class, belonged to the world of dry Martinis and private views.

From one point of view this catholicity was a weakness which led to all kinds of inconsistencies. George Orwell, for example, noted that in the same book Read could praise the machine aesthetic of modern car design and at the same time point out that the masses in industrialised societies have been brought to a state of 'mental sickness' by 'deadening labours and devitalised environment,' without apparently connecting the two phenomena. He thought Read 'too open-minded, too charitable, too civilised, too anxious to keep abreast of modern thought and remain in touch with all movements simultaneously.' From another standpoint, the breadth of his sympathies was a triumph of aesthetic receptivity. Read himself declared that 'My profoundest experience has been, not religious, nor moral, but aesthetic: certain moments of creative activity and, less intense, but more frequent, certain moments of sensibility in the presence of works of art.' It is not surprising that his theory of education should be an aesthetic theory.

How did Read come by his own environmental education? He has given us, in 'The Innocent



Eye,' a most graphic and tender account of the world of his infancy on his father's farm, six miles from Kirby in Yorkshire. He called that first autobiographical essay 'the story of a child face to face with the beautiful world,' and in it he remarked that

'the only real experiences in life (are) those lived with a virgin sensibility — so that we only hear a tone once, only see a colour once, see, hear, touch, taste and smell everything but once, the first time. All life is an echo of our first sensations, and we build up our consciousness, our whole mental life, by variations and combinations of these elementary sensations. But it is more complicated than that, for the senses apprehend not only colours and tones and shapes, but also patterns and atmospheres, and our discovery of these determines the larger patterns and subtler atmospheres of all our subsequent existence.'

Of his first schooling in the village of Nunnington we learn nothing, and he has little to tell us of his education at Crossley's School, Halifax, where he was sent as a ten-year-old orphan. Indeed, he declares, in a tone like that of Wordsworth, that

'From the age of ten or eleven to the age of fifteen or sixteen is the least genial period in the life of a boy. He has lost the innocent eye of childhood and has not yet become an experiencing nature. It is a callow and confused phase, in which the mind is unconsciously acquiring its social armour of habits and inhibitions. It is the stage at which the sensibility of most children is irretrievably destroyed. The sense of sin or guilt is imposed on the innocent impulses, and actions lose their animal playfulness. Relations with other people become conscious instead of instinctive: the child has begun to plot its way through a maze of regulated paths. How it can come through this intricate process with an undimmed vision or any trace of its original freshness is still unknown: but at least we are now aware that we are involved in an educational dilemma. Any too conscious approach to the problem seems fatal, and the

best minds and sensibilities are still apt to be the chance products of a casual upbringing.'

When he left school, his time was divided between the bank where he worked, evening classes and the Leeds Public Library. It was there that he became aware of politics and moved from unthinking conservatism to a conscious radicalism. 'The fundamental contrasts between town and country, industry and agriculture, wealth and poverty, were forced upon me by my daily experiences in Leeds. . . . In one way or the other, this environment gradually penetrated the armour of my inherited prejudices. Ugliness and poverty, dirt and drabness, were too universal to be ignored. . . '

It was after the experience of the University of Leeds and of the horrors of the First World War, and after he had already been for several years a civil servant in the Treasury, that, almost by chance, he transferred into an assistant-keepership in the Victoria and Albert Museum. There, in the Department of Ceramics, ('a subject about which I then knew nothing'), he found that 'the close and systematic study of one branch of art' was 'an ideal approach to an understanding of art in general,' and his private activities in the history and criticism of literature merged with his official duties involved with the history and criticism of art, so that he inevitably became an art critic, 'and since the criticism of art has been relatively neglected in this country since the time of Ruskin, I found plenty to occupy my attention.'

By the nineteen-thirties, when the offer of a Professorship in Fine Arts had finally freed him from the Civil Service, he was living in Belsize Park, a few doors away from the studio of Ben Nicholson and Barbara Hepworth, and had emerged as a propagandist for the modern movement in art and design at a time when, as Henry Moore says, 'English art life was beset by provincial attitudes and a narrow small mindedness.' Read's book 'Art Now' came out in 1933, and in the following year, 'Art and Industry,' as well as 'Unit 1,' the symposium on the modern movement in English architecture, painting and sculp-



ture, including Wells Coates's call for a socially aware modern architecture. Coates had completed in 1934 the Isokon Flats in Lawn Road for Jack Pritchard, and there Read met Walter Gropius, by now a refugee from Nazi Germany, living rent-free as Pritchard's guest. Gropius recalled, many years later, that, 'I found in Read a kindred soul who was wide open to the problems of art and architecture which had occupied my life. My attempts to bring my longing for a reunification of the arts to a practical test in the Bauhaus had found his vital interest. He later told me that our exchange about the basic educational problems to be solved had fortified his decision to venture into a major study of creative education for children.' Read in turn, declared in 'Art and Industry,' that 'I have no other desire in this book than to support and propagate the ideals . . . expressed by Dr Gropius.'

At Jack Pritchard's flat in Lawn Road, Gropius also met Henry Morris, who, as Director of Education for Cambridgeshire, had conceived the idea of the Village College, not only as an attempt to arrest the decay of rural life, but to serve a broader conception of education. Again through Pritchard's good offices as an inspired entrepreneur of modern design, Gropius, in his brief partnership with Maxwell Fry, designed the Impington Village College, completed in 1939, which Read was to single out in 'Education Through Art' as the answer to the question: 'Is it possible, not merely to conceive, but to build and introduce into the existing educational system, schools which provide the essentials of an educative environment?' Yes, he declared, 'it has been done in one instance, and a model perhaps not perfect in every detail, but practical, functional and beautiful, does exist on English soil.' He included a photograph of the building, and a plan — in order to illustrate one particular feature: the **Promenade** — 'a large vestibule in which all the personnel of the school — teachers, pupils of all ages and both sexes, can meet and mingle as they come and go, on arrival and before departure, corresponding to the Peripatos of Aristotle's Lyceum.'

He was writing in 1943, when Impington was

almost the only example of genuinely modern school architecture in Britain. There was in fact another, more architecturally significant example to be found in Read's native county. Dennis Clarke-Hall had won the 'News Chronicle' Schools Competition in 1937 with a design which in a modified form was built and completed in 1940 at Richmond, Yorkshire. Discussing this school and its two post-war successors by the same architect in the same district, the 'Architectural Review' remarked that their vital characteristic was 'that they do not look like key monuments of history but form a natural and unselfconscious part of the stone-walled hillside scenery of the Dales.' But it was inevitable that Read should select Impington as his exemplar, because of the association with Gropius and with the educational ideas of Henry Morris who believed passionately in the importance of the actual fabric of the school as an educative force. After Morris's death ten years ago, Norman Fisher wrote, 'Ugliness was to him a personal affront and insensitivity to surroundings or a philistine attitude to the school buildings upon which he lavished such care would rouse him to the most violent rebukes. Woe betide the Cambridgeshire teacher who used a jam jar instead of a flower vase or brought a bicycle inside a school . . . He violently opposed the introduction into schools of reproductions of works of art, to the total incomprehension of most of his colleagues among the Directors of Education, for many of whom this was an important concession to cultural values. For him, the practice and enjoyment of the arts was not an educational frill, a tolerated self-indulgence or a substitute for life; it was living.'

Henry Morris's educational faith was shared by Herbert Read. In his short chapter on the environment in 'Education Through Art,' after his remarks on the architecture of the school, he declares that 'many other details contribute to the atmosphere of a school: the use of textile hangings, the exhibition of pictures and sculpture, the dresses of the children and the teachers, the display of flowers, the absence of stridency and undue haste. It is by these means that each school can reveal its individuality, and for that reason the children



should always co-operate in the creation of their own environment. The best pictures to decorate a school are the children's own pictures, but only if these pictures are treated with respect, properly mounted and decently framed. Children should, of course, be shown the work of mature artists, both of the past and of the present (and preferably not reproductions) but these again should be treated with respect, and shown in an appropriate setting. But it should always be remembered that the school is a workshop and not a museum, a centre of creative activity and not an academy of learning. Appreciation, as I have previously emphasised, is not acquired by passive contemplation: we only appreciate beauty on the basis of our own creative aspirations, abortive though these may be.'

Much of this has of course become part of the conventional wisdom of education by now. For example, looking up the entry on 'education' in an excellent new book 'Environment: An Alphabetical Handbook' by Peter Gresswell, we read that, 'In primary schools, the visual arts have ceased to be a separate subject but have become a way of life, part of the means of expressing ideas and feelings. In many of the best primary schools the impression is of an explosion of art and colour; walls, spaces, shelves, classrooms are used to express the possibilities of creativity in young children. Children thus start to develop an awareness of natural and manmade forms in their surroundings.'

We can see here two assumptions shared by Read, Henry Morris, Mr Gresswell and the rest of us, not to mention Plato and Rousseau. Firstly that we needs must love the highest when we see it—that a well-designed and harmonious environment for education will enable us to choose or create such an environment in the wider world, and secondly that the practice of the creative arts will have the same effect. We believe these two propositions, although, so far as I know, there is little evidence to support them. Norman Fisher, in the tribute to Henry Morris which I have quoted, remarked that, 'It is a paradox, readily observable for example in Schools of

Art, that those professionally concerned with aesthetic values are often content to work upon them in squalid surroundings,' and if you think of artists of your acquaintance you will probably agree that they either live in a picturesque jumble of **objets trouvés**, nappies and gas bills, or, as Read remarked of William Blake and Paul Klee, they live with the immunity of mystics in 'our kitchen-midden world.'

Nor have we any very solid evidence on the effect of the educative environment. We can have little doubt that the architecture of the school **does** have an effect on its inhabitants. A famous Victorian headmaster, Thring of Uppingham, wrote in the 1850s, 'whatever men may say or think, the Almighty Wall is, after all, the supreme and final arbiter of schools. I mean no living power in the world can overcome **the dead, unfeeling, everlasting pressure of the permanent structures**, of the permanent conditions under which work has to be done . . . Never rest till you have got the Almighty Wall on your side, and not against you. Never rest till you have got all the fixed machinery for work, the best possible. **The waste in a teacher's workshop is the lives of men.**' What a marvellous utterance from the point of view of the NUT's campaign on slum schools! But this is to do with the **functional** aspect of the premises—the school as a machine for learning in—rather than the **aesthetic** effect of the Almighty Wall. Do the two differ? 'Form follows function' was a rallying cry in the early days of the modern movement in design, but we are now over thirty years and several thousand new schools after Impington, and we know that the schools which architects admire are seldom the ones which teachers prefer.

And the pupils? Well, they have hardly been asked. The only occasion I can think of when large numbers of children have been asked their opinions on the design of schools was in the competition organised by 'The Observer' in December 1967 for descriptions of 'The School that I'd Like'. Edward Blishen edited the results in the Penguin book of that name, and he sums up the competitors' opinions on school buildings thus:



‘As they look in other areas of education for more excitement than they have now, so in this matter of building. The domes, the curiously much-favoured round schools were reactions against a quality in school buildings that many inveigh against: their **squareness**. I think I understand this. The children are saying what some of their elders say when they grumble about the box-like quality of so many houses. An assemblage of box shapes, and most schools of any period are that, rarely provides any sense of mystery, or has a romantic quality. Children, most of whom are quite naturally enormously romantic, would like their daily environment to have some devious and unobvious characteristics. Almost certainly, we fail to take even cautious note of this need in them when we build these usually very rational and four-square schools of ours. They cry out for colour, and are very conscious of the drab uniformity of many of the walls within which they sit. They would like to have some say at least in the ephemeral decoration of their schools. They long for attractive grounds, and especially for trees. “We **do** notice,” says one girl; and one is reminded of the statement that sometimes the best of teachers makes, that the school building doesn’t matter.’

Of course it matters, but in any case, as Read emphasised in his essay ‘A Civilisation from Under’: ‘We may educate the child in school, but outside the school another educational process goes on all the time — the influence of the child’s environment. It is no good developing the creative and appreciative impulse in the child if at the same time we compel it to inhabit ugly schools, to go home through ugly streets and to live in an ugly house surrounded by ugly objects . . . Education alone will not suffice, because education can only be partial and is perhaps impossible in the chaos of ugliness which the industrial age has created.’ And we are reminded that Read was not only a critic and a philosopher of education. He was also an anarchist. In one chapter of ‘Poetry and Anarchism’ he sought for an explanation of ‘Why we English have no Taste’, and his explanation was ‘We in England have suffered the severest form of capitalist exploitation;

we have paid for it, not only in physical horror and destitution, in appalling deserts of cinders and smoke, in whole cities of slums and rivers of filth — we have paid for it also in a death of the spirit. We have no taste because we have no freedom; we have no freedom because we have no faith in our common humanity.’

How is such a faith to be recovered? Ten years later, in ‘Chains of Freedom,’ he declared that ‘The first essential institutions will be educational institutions. By “educational institutions” I do not necessarily mean “schools”, certainly not the abattoirs of sensibility which go by that name today . . . The modern world has obstinately resisted the great teachers — Plato, Schiller, Pestalozzi, Herbart — being bound to diversive, competitive, vocational ideas of education, and never for a moment contemplating the possibility that education might be directed towards ideals of brotherhood, mutual aid, creative expression. The whole aim of modern education can be summed up in one word — “cleverness”. The whole aim of the opposed ideal of education can be summed up in another word — “wisdom”. Until the world recognises the incompatibility of these two aims and accepts the revolutionary changes that would be necessary before wisdom could be substituted for cleverness, all hope of a solution of our crisis is vain.’

Those words were written shortly after the second world war. Would anybody claim that either the political or the educational establishments have moved perceptibly in the direction of such revolutionary changes? Most of us would ruefully agree that the pursuit of ‘cleverness’ has been intensified in the educational obstacle race. In an article on ‘Art and Life’ in an American journal in 1959, Read wrote, ‘An education of the sensibilities — what I have called an education through art — is not the present concern in our schools. Sometimes it is done at the primary stage — at kindergarten and infant schools; a system that ignores the evolution of feeling and provides no time for the free and joyous activity of art. To know becomes the exclusive aim of education: to create is the concern of



a tiny minority that evades the social pattern of our technological civilisation. The growing child gradually loses all contact with things, a capacity to manipulate materials or discriminate forms.'

No wonder we have to conclude that most people are visually and environmentally illiterate. Do we despise them? Or pity them? No, argued Read in his wartime pamphlet 'To Hell With Culture', it would be more useful to enquire how they got that way:

'The more I consider such people, the more clearly I begin to perceive that though there may be a minority who have been hopelessly brutalised by their environment and upbringing, the great majority are not insensitive, but indifferent. They have sensibility, but the thing we call culture does not stir them. Architecture and sculpture, painting and poetry, are not the immediate concerns of their lives. They are therefore not sensibly moved by the baroque rhetoric of St Paul's, or the painted ceiling of the Sistine Chapel, or any of the minor monuments of our culture. If they go into a museum or art gallery, they move about with dead eyes: they have strayed among people who do not speak their language, with whom they cannot by any means communicate.'

Now, says Read, 'the common assumption is that this strayed riveter, as we may call him, should set about it, and learn the language of this strange country — that he should attend museum lectures and adult education classes in the little spare time he has, and so gradually lift himself on to the cultured level. Our whole educational system is built on that assumption, and very few democrats would be found to question it. And yet a moment's consideration should convince us that an educational system which is built on such an assumption is fundamentally wrong, and fundamentally undemocratic. Our riveter has probably strayed from a cheerless street in Birmingham, where he inhabits a mean little house . . . I need not pursue the man's life in all its dreary detail: there he stands, typical of millions of workers in this country, his clumsy boots on the parquet floor, and you are asking him to appreciate a painting by Botticelli or a

bust by Bernini, a Spanish textile or a fine piece of Limoges enamel. If drink is the shortest road out of Manchester, there is a possibility that art may be the shortest road out of Birmingham; but it will not be a crowded road . . .' His point is that 'The worker has as much latent sensibility as any human being, but that sensibility can only be awakened when meaning is restored to his daily work and he is allowed to create his own culture.'

He is saying, in effect, that a social revolution must precede a cultural revolution, but dare we wait for these before attempting to civilise our surroundings? Let us, says Read, 'Build cities that are not too big, but spacious, with traffic flowing freely through their leafy avenues, with children playing safely in their green and flowery parks, with people living happily in bright efficient houses. Let us place our factories and workshops where natural conditions of supply make their location most convenient — the necessary electric power can be laid on anywhere. Let us balance agriculture and industry, town and country — let us do all these sensible and elementary things and **then** let us talk about our culture. A culture of pots and pans! some of my readers may cry contemptuously. I do not despise a culture of pots and pans, because, as I have already said, the best civilisations of the past may be judged by their pots and pans. But what I am now asserting, as a law of history no less than as a principle of social economy, is that until a society can produce beautiful pots and pans as naturally as it grows potatoes, it will be incapable of those higher forms of art which in the past have taken the form of temples and cathedrals, epics and dramas.'

I think we could phrase the problem slightly differently today. The cornucopia of consumer durables has ensured that there is no shortage of beautiful pots and pans on the market. A generation of industrial designers, reared on the precepts of people like Read and Gropius in the inter-war years, has pushed up standards of design, even though as Read pointed out in later editions of 'Art and Industry', 'in some categories, such as furniture and textiles, in spite of one or two brave exceptions,



there seems to have been an actual regression in design.' But in the wider environment, traffic may flow chokingly through our leafy avenues, but it poisons the trees in the process, and we are daunted by the task of keeping our cities habitable, let alone beautiful. Jo Grimond remarked recently on the utter failure of the expansion of higher education to have any effect on the quality of life. The retiring president of the Royal Institute of British Architects, Peter Shephard, blamed not only his own profession, but also the greed of developers, the inefficiency of planners and the 'wrongness' of public opinion about architecture. His successor, Alex Gordon, echoed Mr Grimond's complaint, declaring that higher education 'has done absolutely nothing to stimulate awareness of architecture and environment.'

Concern for environmental quality isn't something that can be tacked on as an extra for decision-makers and for the people who commission architects, it is, as Read always maintained it was, nothing less than the education of the senses from infancy onwards. But who will teach the teachers? We are back in the situation of Read's inaugural address in Edinburgh forty years ago. 'It seems to me,' he said, 'that it is one of the primary tasks of a university like this, which sends out its thousands of young men and women to be the teachers and preceptors of their fellow men, to send them out with open eyes and active sensibilities, so that what they see they may enjoy. For what they **seeing** enjoy (**id quod visum placet**), that is art. It is one of the qualities of enjoyment that it is infectious, and everywhere we should try to diffuse an awareness of the vividness of this habit of enjoyment which is art. It will then be possible to lift our heads above the ugliness which, like the rising flood after a storm, has followed in the wake of the Industrial Revolution. These islands were once beautiful, and full of pleasures; the ugliness that then descended on them was a disease of the spirit.'

It is a disease from which we could recover if we were to change our habits and attitudes, our social and educational priorities — the hardest thing in the world to do, but until we do it we shall deserve the environment we get.

Extraits sur la

## Signification de l'Art chez les Enfants

University of British Columbia Press, 1957

Herbert Read

(Traduction: A. Weaver)

Une enfant est assise devant une table avec un crayon, des pinceaux et du papier. Elle a cinq ans et elle est entièrement absorbée par son activité — aussi absorbée qu'une abeille qui fait une cellule en cire ou qu'un oiseau qui fait son nid.

Mais que représentent les lignes sur le papier? Posons lui la question. 'C'est le monde avec un serpent qui l'entoure' répond-elle sans hésiter — 'et un bateau' ajoute-t-elle, pour expliquer un dessin rectangulaire dans le coin supérieur gauche. (Planche 1, couverture).

Cette enfant innocente a dessiné un symbole antique. Mais que savait-elle de l'Uroborus, le serpent circulaire, le dragon primitif qui mord sa queue et qui contient tout l'Univers. Ce symbole, représenté parfois presque exactement tel que la petite fille anglaise l'a dessiné, fut connu en Babylone antique; plus tard il fut souvent dépeint par les Mendaïtes, son origine étant attribuée par Macrobe aux Phéniciens. C'est l'archétype de l'Etre Unique, apparaissant comme Léviathan et Aion, comme Oceanus et aussi comme l'Etre Primitif qui dit 'Je suis l'Alpha et l'Omega'. Comme le Kneph de l'antiquité, c'est le Serpent Primitif, la 'plus ancienne divinité du monde préhistorique.' On peut trouver l'Uroborus dans la Révélation de St Jean et parmi les Gnostiques et les syncrétistes romains; on en voit des images dans les peintures de Indiens du Navajo et chez Giotto; en Egypte, en Afrique, au Mexique et en Inde, parmi les romanichels comme une amulette et dans les textes alchimiques.

Cette petite fille ne savait rien de tout ceci. Elle ne se rendait pas compte que la forme qu'elle donnait au monde à l'intérieur du serpent circulaire était l'ancien symbole de la mandala, le dessin géométrique ou le cercle



magique bien connu de tous les étudiants du mysticisme oriental et connu aussi par les mystiques chrétiens, symbolisant les différents éléments du psyché idéalement réconcilié ou intégré. Et la petite fille ne pouvait pas savoir non plus que ces deux symboles, le serpent circulaire (Uroboros) et la mandala ou cercle magique sont souvent dépeints entourés par l'océan, source de la création; et pourtant elle dessinait les vagues de l'océan, et même un bateau qui puisse voguer sur les eaux, le Bateau de la Vie.

Cette enfant n'est pas unique. On peut même dire que tous les dessins d'enfants émanent du même projet de base que nous pouvons appeler une mandala si nous voulons, mais qui est en tout cas le symbole fondamental du psyché.

Je pense que nombre des objets dessinés spontanément par les enfants ont un caractère symbolique. La mandala se transforme peu à peu en maison, en navire, en personnage humain ou en un animal. Lorsque l'enfant quitte le stade du gribouillage, elle dessinera un cercle avec quatre traits qui en partent — encore la mandala certes — et elle dira que c'est sa mère. Un carré contenant des rectangles plus petits est encore une mandala, mais elle nous dira que c'est une maison. Et ainsi de suite, jusqu'à ce que nous en venions à conclure que tout ce que l'enfant dessine est un symbole — un symbole qui émerge d'un niveau profond de l'esprit ou de l'imagination pour devenir un dessin, identifié peu à peu avec ou faisant partie d'un objet extérieur de la perception. Il semble donc qu'il y ait deux réalités que se trouvent réconciliées dans l'art du dessin; une réalité innée dont l'enfant n'a pas conscience, et une réalité extérieure qu'elle cherche à adapter à la réalité innée. Le dessin, le travail d'art, semble être le lieu de réunion des mondes intérieur et extérieur, donc un SYMBOLE D'UNIFICATION OU DE RECONCILIATION, et comme tel d'une signification immense pour l'enseignement.

Par exemple ce dessin (Planche 2)\* par une petite fille de quatre ans s'appelle PETITE FILLE JOUANT AVEC UNE MAISON DE

POUPEES. On peut interpréter le dessin même comme une mandala avec la division quaternaire habituelle, des mandalas plus petites étant posées au milieu — les mains qui sont le facteur dynamique du sujet agrandies pour devenir les traits radiaux d'une mandala; le soleil, symbole de l'énergie vitale, étant une mandala concentrique, la maison, symbole des entrailles, une autre mandala; et à droite de la maison un arbre domine le tout.

Dans le dessin par une fillette de six ans (Planche 3) on ne voit pas le soleil, l'arbre a été remplacé par des fleurs, et l'enfant a été mis dans une voiture d'enfant genre mandala. La maison est encore là, avec un jardin genre mandala devant; et le Moi, l'Ego, domine ici encore le dessin.

Mais la transformation n'est pas toujours aussi idyllique que ce dessin ne laisserait croire. Voici le dessin d'une petite fille de sept ans et trois mois — LE GEANT (Planche 4). La maison n'est plus une mandala nette et quaternaire, elle est toute de travers. L'Ego s'est retréci et lui tourne le dos pour regarder non un arbre mais un champignon, et un champignon vénéneux semble-t-il. Et dominant toute la scène, remplaçant l'arbre et le soleil dans un ciel nuageux, la tête menaçante du géant, sortant de la terre comme un Minotaure du labyrinthe.

Puis, vers l'âge de huit ans, le cheval apparaît, et sera le symbole dominant pendant trois ou quatre ans. Parfois seul, parfois en groupes; parfois avec un arbre; dans le DESSIN PAR UNE FILLE DE NEUF ANS (Planche 5), il y a le cheval, l'arbre et la fille elle-même debout, triomphante, sur le cheval.

Regardons maintenant une série de dessins par de jeunes garçons. A deux ou quatre ans d'intervalles, voici une locomotive — LOCOMOTIVE DE NUIT, par un petit garçon de cinq ans (Planche 6), un objet noir hallucinant. Puis LOCOMOTIVE, par un jeune garçon de huit ans (Planche 7) poussant une mandala et fort dynamique. La panache de fumée est toujours une caractéristique de ces dessins de locomotives. Finalement, par un garçon de



douze ans, un dessin intitulé LE DERAILLEMENT (Planche 8), collision frontale de deux locomotives, un soleil tout rond associé avec la locomotive non endommagée, et des rochers déchiquetés avec la locomotive déraillée. Des flammes les séparent.

Je vais vous montrer encore un dessin: le symbole de la cave. C'est l'archétype du labyrinthe, le symbole des entrailles et, comme nous l'avons vu, représenté généralement dans les dessins par des petites filles par une maison. Dans les dessins par des garçons, c'est plus souvent une cave ou un arc-en-ciel, généralement avec un bateau. Ce dessin par un garçon de six ans (Planche 9) s'appelle L'OMBRE DE L'ARC-EN-CIEL, mais un arc-en-ciel, bien entendu, n'a pas un centre sombre, et n'évoque pas un creux dans lequel un bateau pourrait voguer. Le deuxième dessin (Planche 10) représente UN PAQUEBOT EN MER, et la signification des bandes de couleur concentriques derrière le paquebot n'est pas indiquée, mais fait penser à une mandala type cave, et il y a même une autre mandala à l'horizon.

Un dessin par une petite fille représentant un symbolisme semblable est intitulé LA FOI (Planche 11). On voit deux femmes à l'entrée d'un temple, et le temple a la forme en plus grand des femmes — encore une fois l'idée de la coquille protectrice.

Le moi non divisé, la personnalité intégrée, l'homme entier — ceci est, bien entendu, l'idéal de tout philosophe éthique ou politique, de tout psychologue et maître, et tous les grands systèmes religieux et moraux donnent des formules ou des exercices pour atteindre cet idéal. Dans la confusion des doctrines prêchées pendant des siècles dans le monde civilisé, dans la complexité de l'histoire du bien et du mal, un fait ressort nettement: la vérité et la bonté n'existent que SI ELLES SONT INCARNEES. Je dis ceci au sens littéral: la moralité n'est pas une affaire de croyance ou d'acceptation, ni même de comportement conscient, C'EST UNE HABITUDE, un instinct, une nécessité innée.

L'éducation que nous donnons devrait en

elle-même être une incarnation de la vérité humaine, une façon d'inculquer la vraie façon de sentir et d'agir entre les mains et les doigts des enfants.

Ceci peut être fait par l'expérience psychosomatique des arts créateurs, et par cette méthode seulement. L'art en lui-même est l'incarnation physique ou matériel de l'harmonie vitale, et prendre part à l'incarnation habituelle d'une telle harmonie vitale, c'est être conditionné à une telle harmonie. Les exercices créateurs deviennent des exercices spirituels, et un corps harmonieux incorpore un esprit harmonieux.

\* Cette planche et les suivantes, correspondent à la version anglaise.



# Extracts from the 'Significance of Children's Art'\*

Herbert Read



## 2. Girl playing with a doll's house

by Doreen Batty, aged four  
Dronfield County Infant School

A child is seated at a table with pencil, paint-brushes and paper. She is five years old and is absorbed in her activity — as absorbed as a bee making its cell of wax, or as a bird building its nest. Watch her, but do not disturb her, or else, like the bee or bird, she will stop and fly away.

But now she has finished, and we may look

at what she has been doing. Some lines on a piece of paper, but what do they represent? The design is not easily interpreted, so let us ask the little artist to tell us. 'It is the world

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\*These extracts, and the selection of illustrations, are from a lecture given by Herbert Read at the Vancouver University Summer Session 1956. It was published in 1957 together with 'Art as Symbolic Language', (which appears as chapter 2 in 'Forms of Things Unknown', Faber, 1960) by the University of British Columbia to whom, and to the British Council, thanks are due for permission to reproduce here.





**3. Girl pushing pram**  
(Anonymous) aged six  
Priory Road Infants School

with a snake round it,' she answers without hesitation — 'and a boat,' she adds, to explain a rectangular detail in the upper left-hand corner (Plate 1 on front cover).

This innocent child has drawn an ancient symbol. I met her shortly after she had made the drawing, and I thought of Wordsworth's description of

A simple child . . .  
That lightly draws its breath  
And feels its life in every limb

and though I did not ask, as Wordsworth did,  
What should it know of death?

I did ask myself the still more mysterious

question: What should it know of the Uroboros, the circular snake, the primal dragon that bites its own tail, and contains within its circle the whole Universe. This symbol, sometimes depicted almost exactly as this little English cottage girl had drawn it, was known, as Eric Neumann tells us, 'in ancient Babylon; in later times, in the same area, it was often depicted by the Mandaeans; its origin is ascribed by Macrobius to the Phoenicians. It is the archetype of the All One, appearing as Leviathan and as Aion, as Oceanus and also as the Primal Being that says "I am the Alpha and Omega"'. As the Kneph of antiquity it is the Primal Snake, the "most ancient deity of the prehistoric world". The Uroboros can be traced in the Revelation of St. John and





#### 4. A Giant

by Susan Jalkin, aged seven  
High March School, Beaconsfield

among the Gnostics as well as among the Roman syncretists; there are pictures of it in the sand paintings of the Navajo Indians and in Giotto; it is found in Egypt, Africa, Mexico, and India, among the gypsies as an amulet and in the alchemical texts.'

This little girl knew nothing of all this. Nor did she realize that the form she gave to the world within the circular snake was the ancient symbol of the mandala, the geometrical design or magic circle familiar to all students of Oriental mysticism and not unknown to the Christian mystics, which symbolizes the various elements of the psyche ideally reconciled or integrated. Nor could this little girl realize that both these symbols' the circular snake (Uroboros) and the mandala or magic circle are often depicted with a surrounding ocean, the source of creation; yet she represented the waves of this ocean, and

even provided a boat for sailing over its waters, the Ship of Life.

This child is not unique. Indeed, it can be said that all children's drawings are developed from the same basic design, which we may call a mandala if we like, but which in any case is a primordial symbol for the psyche. . . .

Children are not always so obliging in the production of symbolic forms, but nevertheless I believe that many of the objects that they do spontaneously are symbolic in nature. The mandala gradually becomes transformed into a house, a ship, a human figure or an animal. When the child is emerging from the scribbling stage, she will draw a circle with four strokes radiating from it—still recognizably a mandala—and this she will say represents her mother. A square with smaller rectangles inside it is still a mandala, but we





**5. Equestrienne**  
by Sarah Brodie, aged nine  
Dunhurst, Petersfield





**6. An engine at night**  
by Peter Readman, aged five  
Dronfield County Infant School

are told it represents a house. And so on, until we may conclude that everything the child draws is a symbol—a symbol that rises from some deep level of the mind or imagination in the act of drawing, and is gradually identified with, or unified with, some external object of perception. There seem, therefore, to be two realities which are reconciled in the act of drawing; an inner reality of which the child is not conscious, and an outer reality which the child strives to adapt to the inner reality. The drawing, the work of art, would seem to be a meeting-place of the inner and outer worlds, and therefore A SYMBOL OF UNIFICATION, OR RECONCILIATION,

and as such of tremendous significance in education. . . .

It is not so much the psychological significance of children's art that I propose to discuss as its educational and aesthetic significance. But obviously aesthetics and education involve basic psychological assumptions. Education in its literal and profoundest sense implies the establishment of the wholeness of the personality, and this is the therapeutic endeavour of psychologists like Jung. . . .

As the child develops, then, the mandala is





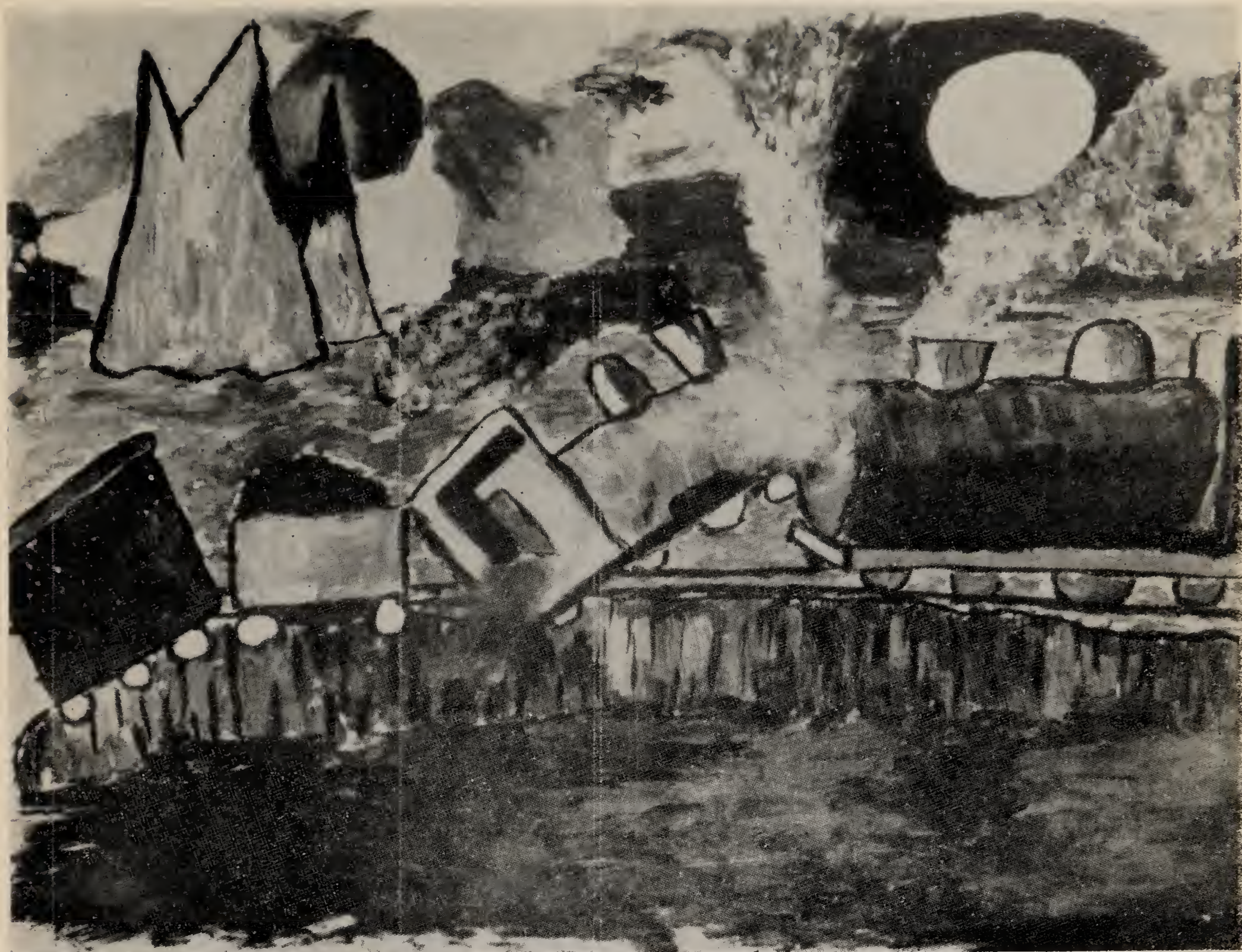
**7. An Engine**  
by David Coates, aged eight  
Eothen School, Caterham

transformed into recognizable objects. For example, this (Plate 2) by a girl of four, is entitled GIRL PLAYING WITH A DOLL'S HOUSE. The design itself can be interpreted as a mandala with the usual quaternary division, and within the design there are smaller mandalas — the hands which are the dynamic factor in the subject are haptically enlarged to the radical strokes of a mandala; the sun, the symbol of life-giving energy, is a concentric mandala; the house, the womb-symbol, is another transformed mandala; and

to the right of the house stands a towering tree.

There are thousands of drawings by girls of this age which exhibit this same constellation of objects; the girl herself, a sun, a house and a tree, each object represented in a schematic shape recalling the archetypal mandala. Now from a common-sense point of view these may seem to be perfectly natural objects for a girl of four to draw, but we must remember that she is not drawing from nature. She is not





**8. The train wreck**  
by Richard Gibson, aged twelve  
Bedales, Petersfield

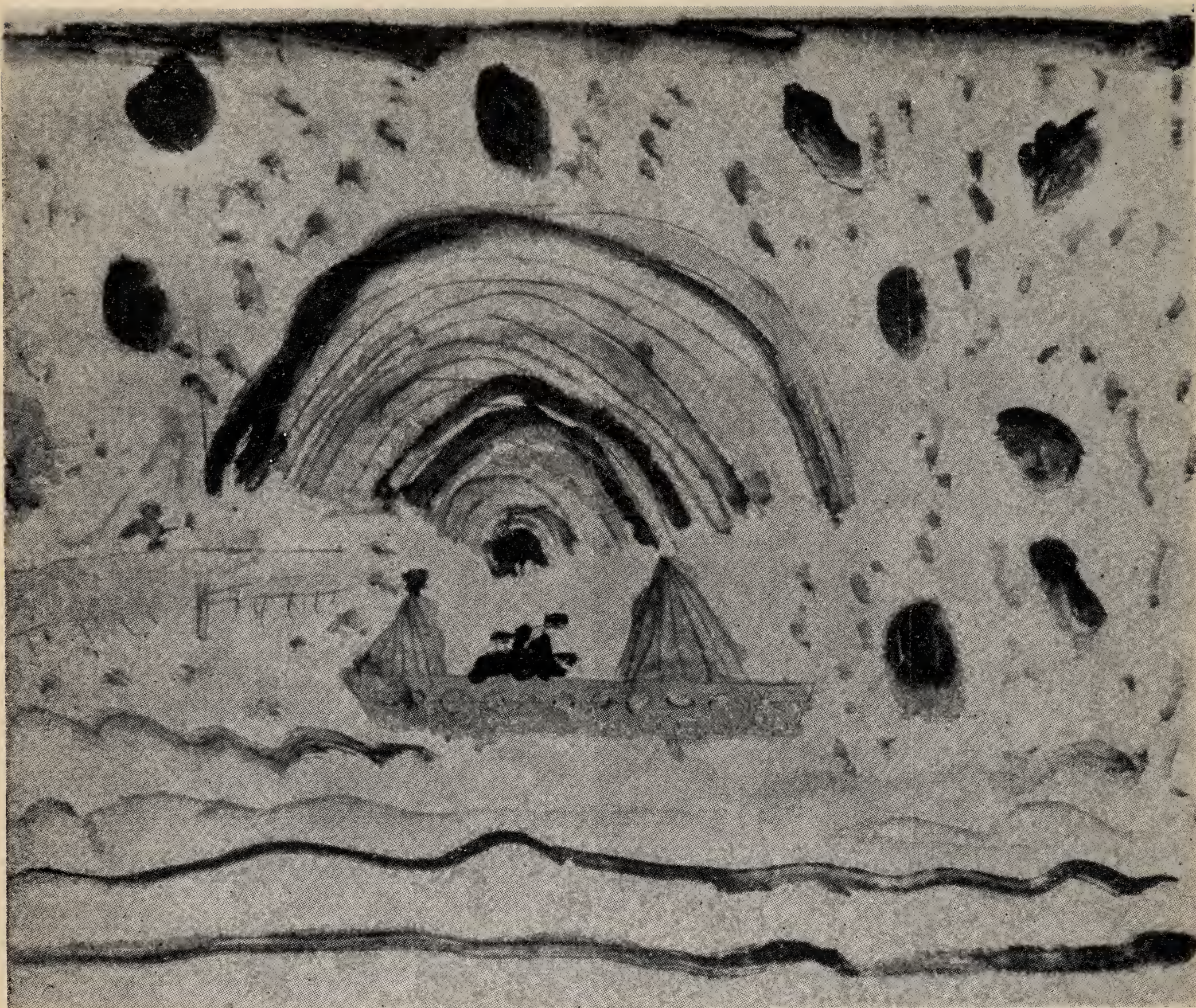
even drawing from memory images of natural objects. She is projecting symbols from the unconscious; or at least, some unconscious instinct is requiring her to invent images that stand for (i.e. represent schematically) the Self, the Sun, the House, the Tree, and even, in the figure above the girl's head, the doll which has come out of the house.

As the child develops, the images are modified — they become what Melanie Klein called a 'less-disguised version' of the same material. In the *DRAWING BY A GIRL OF SIX* (Plate 3) the sun is not seen, the tree has been replaced by flowers, and the child has retreated into the mandala-like pram. The house is still

there, with a mandala-like garden in front of it; and the Self, the Ego, again dominates the design.

But the transformation is not always so idyllic as this drawing suggests. Here is a drawing by a girl of seven years and three months — *THE GIANT* (Plate 4). The house is no longer a neat quaternary mandala — it is all askew. The Ego has shrunk and looks away from it, towards not a tree, but a mushroom, and a poisonous one by the look of it. And dominating the whole scene, replacing the towering tree and the sun in the cloudy sky is the menacing head of the giant, rising out of the ground like a Minotaur from the labyrinth.





**9. The shadow of the rainbow**  
by John Waglands, aged six  
Bell Lane Infants School

Then, about the age of eight, the horse appears, and will be the dominant symbol for three or four years. Sometimes it appears alone or in groups; sometimes in association with a tree; in a **DRAWING BY A GIRL OF NINE** (Plate 5) there is the horse, the tree, and the girl herself standing on the horse in an attitude of triumph.

Before offering any general observations on the symbolism of these girls' drawings, let us look first at a sequence of boys' drawings. Here at intervals of two or four years, is an engine sequence, beginning with **AN ENGINE**

**AT NIGHT**, by a boy of five (Plate 6), a black nightmarish object. **ENGINE**, by a boy of eight (Plate 7), is thrusting a mandala before it, and is intensely dynamic. The plume of smoke is always a dominant feature of these engine drawings. Finally, by a boy of twelve, is a drawing entitled **THE TRAIN WRECK** (Plate 8), a head-on collision of two engines, with a round sun associated with the unbroken engine, and jagged rocks with the wrecked engine. Flames divide them.

I will show you just one more drawing which is very frequent and seems to me to have some





# 10. Ship

by Paul Zeo, aged eight  
Frensham Heights School

symbolic significance — I have already referred to it as the cave symbol, but it is the archetypal labyrinth, the symbol of the womb, and as we have seen, usually represented in girls' drawings by a house. In boys' drawings it is more often represented by a cave or a rainbow, usually in association with a ship. This drawing by a boy of six (Plate 9) is called THE SHADOW OF THE RAINBOW, but a rainbow, of course does not have a dark centre, or suggest a hollow into which the ship might drift. The second drawing (Plate 10) represents A LINER AT SEA, and the meaning of the concentric bands of colour

behind it is not indicated, but they suggest a cave-like mandala, and there is even a subsidiary mandala on the horizon.

A type of girls' drawing involving similar symbolism is entitled FAITH (Plate 11)' Two women are seen approaching the entrance to a temple, and the shape of the temple is an enlargement of the shape of the woman — again the idea of a protective shell. . . .

The undivided self, the integrated personality, the whole man — this, of course, is the ideal of every ethical or political philosopher, of





**11. Faith**  
by Deidic Horsman, aged fourteen  
Northampton School for Girls



every psychologist and teacher, and all the great religions and moral systems include prescriptions or exercises for attaining this ideal. . . . In all the confusion of doctrine preached for centuries throughout the civilised world, in all the complexity of the history of good and evil, one fact stands out clearly: truth and goodness only exist in mankind IF THEY ARE INCARNATE. This I mean literally: morality is not a matter of belief or assent, not even a matter of conscious behaviour: IT IS A HABIT, an instinct, an unconscious necessity. . . .

The education we give should in itself be an incarnation of human truth, a question of putting a right way of feeling and behaving into the hands and fingers of children.

It can be done through psycho-somatic experience of the creative arts, and only by that method. Art itself is the physical or material incarnation of vital harmony, and to take part in the habitual incarnation of such vital harmony, is to be conditioned to such harmony. Creative exercises become spiritual exercises, and a harmonious body incorporates a harmonious spirit.

What does such harmony imply, and what evidence is there to show that the practice of the arts will tend to establish it in the growing child?

The basic fact in any consideration of the human psyche and its development is the co-existence of two orders of reality: the outer objective reality: the reality of natural phenomena, the reality of other people, the reality of the social organization into which we are born; and opposed to this, the inner subjective reality, the reality of our personal instincts, our emotion, our obscure desires and dreams. The mental and physical health of every individual depends on the reconciliation of these two orders of reality. I do not refer to the recognized types of mental disorder — these are perhaps of less importance in the general picture of our unhappy world. I refer to such universal disorders as warlike aggression, lust for power or the wealth that gives power, moral egotism and cruelty, moral indifference and self-righteousness — the list

is endless.

Now let us return to the child — the child who is drawing a picture, inventing a melody, writing a verse, designing a dress, weaving a pattern — let us think of this spontaneous creative activity in its widest scope. The motive power for this activity comes from the child's subjective world; the images rise there the harmonies of colours or words, the patterns; and rising into the consciousness of the child, they there meet the other world, the world of perceived objects and actions, the hard resistant world of fact. There, at that moment of vision, is the conflict: the fundamental conflict in every child's development.

There are evidently three possibilities of development. What generally happens is that the outer objective world presses in on the psyche of the child, moulds it to a pattern of convention or conformity, the social pattern as we call it, and the child in due course becomes a normal citizen, orderly for most of the time, but liable at any moment to irrational fits of aggression, of sadism, of inhumanity to man. He will openly obey the law, observe a moral code, but resort to lawsuits, deceit or cheating when his security is threatened. I need not enlarge on the type; the majority of us belong to it.

Alternatively the child may develop its inner subjective world at the expense of the outer objective world, and then we get the type that the minority of us belong to. We are cranks. We object to the social order into which we have been born, we retire into an inner world of fantasy or make-believe, we affirm the superiority of this inner world, we rebel against the outer world. In the final phase we become paranoiacs, and no longer have any contact with the outer world.

But between these two worlds there is a point of equilibrium, and there, at the still centre, lives the harmoniously developing child, the harmoniously developed adult. Dare we affirm that the practice of the arts, that creative activity, is the means, and the only means, to achieve such spiritual equilibrium.

That, in effect, is the claim I make.



## Herbert Read and Wholeness

Seonaid Robertson

Since my brief is to speak about Herbert Read's contribution to education, let me begin by saying that I think 'Education Through Art' is a very difficult book. It attempts to base art teaching on a philosophy derived from Plato, Schiller and Goethe and on a psychology based on the work of neurologists, biologists and on Jung's 'Psychology of Types'. No previous writer on this subject had ever ranged over such wide sources, nor attempted to relate and plait into one hawser such diverse strands. The result is an indigestible monument to which is given lip service but which baffles and wearies even the arduous student. Nothing I can write could summarise or simplify this immense and significant work, but if I can interest students and teachers in some of Read's ideas I would hope to encourage them to look at the works themselves. My own favourites are 'The Meaning of Art', 'The Innocent Eye' (one of the finest pieces of English prose), 'The Green Child' and some of the poems. Yet Herbert Read, though a complex and elusive man was **one** person, and these are as much about education as his overt writings on the subject.

His theme was **wholeness**. He, with an intellect which towered over most of us, saw that the disease of 'modern' man in western culture was the over emphasis on intellect and the dissociation of the intellect from the feelings. This rose from the elevation of the intellect in our universities and so in the schools which are dominated by pressures from above, in industry's demands for technological training, and in the lives of ordinary people asked to do a dreary job in which they cannot involve their whole nature. 'We must always distinguish two distinct motivations of the psyche: intellect and sensibility. Intellect begins with the observation of nature, proceeds to memorize and classify the facts thus observed, and by logical deduction builds up that edifice of knowledge properly called science. Sensibility, on the other hand, is a direct and particular reaction to the separate and individual nature of things. It begins and

ends with the sensuous apprehension of colour, texture and formal relations; and if we strive to organize these discrete elements, it is not with the idea of increasing the knowledge of the mind, but rather in order to intensify the pleasure of the senses. To neglect the senses, either through ignorance of their significance, or from mere puritanical prejudice, is to neglect one half of our being. Neither in teachings nor in learning, neither in making things nor in our dealings with one another, can we afford to ignore the sensuous reactions that record the quality of experience. It follows that in any ideal system of education we should educate the senses, and to this end each of the arts should have its appropriate place in the curriculum.'

Thus he went right to the heart of art teaching in a statement so simple and so true that it is staggering that it was novel, that even such great educators as Froebel and Montessori had not grasped it. Today we would most of us accept it as true of **young** children, but 'Education Through Art' was published in 1943 and Read had diagnosed the situation some time before. **He** would not limit it to young children. 'The evidence of anthropology and of history points rather to the conclusion that the happiest communities are precisely those which have a rich life of fantasy, and that the repression or neglect of this life of the imagination leads to social apathy and cultural decadence.'

He is speaking, not only of education **IN** art, but of education **THROUGH** art.

Once it is realised that the forms of art are radically different from the forms of rational discourse and that they serve the all important purpose of symbolising experience, the necessity for encouraging such forms in education becomes immediately apparent. However narrow and exclusive it may be, discursive reasoning of this kind is admittedly of the utmost importance for the development of human beings. But, Read says, vitality of thought is dependent on feeling, and feeling can only be conveyed in symbolic form. **But** it is not feeling alone, in contrast, as it were, to logic, which requires an expressive form.



Discursive logic, that is argument proceeding by reasoning, is or can be shared by all rational men, ideally given the basic assumptions all should arrive at the same result, just as in science, given the same observations, measurements and methods, all should arrive at the same conclusions — or so it used to be thought before science began to take on the elusive, personal character of art! But the work of art (meaning here not the work of an 'artist' but the statement communicating thought and feeling fused in an imaginative form) is particular to the individual, it is a 'one-off'. If it is a clear statement of a human situation we will be enabled to enter into it and enlarge our own understanding through it but for each of us such appreciation will be an individual experience. I think it was this **individuality** which Read was getting at when he embarked on that section of 'Education Through Art' which identifies children through the interpretation of their drawings, in terms of Jung's eight basic 'types'. I think myself that it is mistaken, and it angers the very people who share many of Read's beliefs. Firstly, it relies so completely on Jung's categories and, provocative and fascinating as they are, many of us do not find this is the most satisfying aspect of Jung's theories. But even if one did accept these categories, one must not try, however skilled at it, to type children from **one** drawing or painting. In challenging Read on this, I said that I found that young adolescents would paint in a mainly intuitive or intellectual or emotional way, according to the atmosphere which the teacher created in the room, or if that was genuinely permissive, according to their mood of the moment. He replied with that ironic twisted smile, and with that humility which mixed so endearingly with his apparent self-assurance 'I would always bow to the deeper knowledge of a practising teacher like yourself'. When he wrote the foreword to my 'Rose garden and Labyrinth' he acknowledged that certain themes or subjects were more likely to be expressed in the forms of universal symbolic images than others.

I think that we should not make Read's chapter on 'Types' too much of a stumbling block,

remembering that at that time most art teachers would still be expecting adolescents to approximate to **one** style, even to think that their job was to 'correct' their pupils' drawings in accord with the accepted tradition of western European painting. If some were helped to realise that there were at least eight acceptable modes of expression with innumerable intermediate types, that was a big step towards accepting that there were as many variations as individuals.

For Read the necessity for a moral education permeates all that he says about aesthetic education. He appears to have believed that if the unfolding personality of a child was regulated by the rhythms of nature — by the observation and understanding of natural forms and the temporal rhythms of music and dance — and through the discipline of language and other forms of logical construction, that moral values would develop in a socialised being. This sounds utter nonsense to many people, but can we say that it has been tried? I would not claim that he makes a convincing case but I know that for me personally it made some sort of sense. When, like most other adolescents, I rejected the conventional Scottish morals on which I had been brought up, I saw that I had to find some other criteria by which to make judgments on how to act. Having considered and rejected as an alternative that the **motive** was the all important thing, and that the end justified the means after I had seen the atrocities which were justified in this way, I came to believe that for me at least, if an action felt 'right' in the same way as a shape looked 'right' or a colour rhythmised rightly or a poem encompassed its message in a perfect form, that was the nearest that I could get to acting rightly. So Read's idea of a morality which was close to aesthetics, 'chimed' well for me. However inadequately I have lived with it, I have not been able to arrive at another ethic.

I began by saying that his was a creed of 'wholeness'. The relation of the word to holiness is not accidental. Perhaps it was because he was an active poet and an active appreciator over almost the whole field of art as well as a professional and business man, that



he was able to sum up and put together so many aspects of human experiences. We must not divorce Read the poet and critic from Read the champion of art education.

Tony Weaver asked me to include something about Read's influence in other countries, I wrote to friends in several continents, (two of whose replies are printed below — Ed.). Always, his personal authority and personal charm was spoken of, his concern for children and their teachers. The prestige which his standing as a critic and a committed worker for peace had won him, gave an authority to his addresses on education through art. This was an immense comfort and sustainment to art teachers whose status in many other countries was even lower than in Britain. They felt that they had a champion, almost an ambassador at their own Ministries of Education. He undoubtedly gave courage to some who might otherwise have relied on traditional methods which they secretly questioned. Osamu Muro writes from Japan that 'Education Through Art' came to be regarded as a bible for those who were concerned with art education in this country. However, the phrase has been more of a hollow statement than a reality in the classroom! Those in Australia and New Zealand, where the rigours of building up a new country and the demand for technical skills tended to denigrate the arts, speak of the dignity he brought to controversial discussions, his tolerance and conviction of the importance of ideas in a free society. But there, too, many misunderstood his argument.

Of his influence in South America I can speak directly as he had visited many of the places where I myself have worked. Brazil for instance, has a wonderful cultural tradition. First in the crafts of aboriginal Indians, secondly through the native arts of the Negro, expressed in music and festival and thirdly through the European Baroque tradition of the Portuguese, expressed in their marvellous church building, their wood carving and walls of ceramic tiles. In such a country, one would expect that this rich tradition in the arts would have been carried over into education, but the Brazilian educational system follows the extremely intellectual and rather arid tradition

of Portugal and France, so that the teacher of the expressive arts, hardly existed in the state schools fifteen years ago. So it was left to a handful of progressive educators and sympathetic artists encouraged by Read to bring the visual arts into education in the private schools and especially in the *Escolhinhas de Arte*, which have made a notable contribution to the art education of South America.

In the USA he had tremendous receptions, and a number of devoted followers, but the whole weight of a pressurised, largely materialised urban society was against acceptance of his ideas.

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From Sam Black, Professor of Art Education,  
University of British Columbia, Canada.

August 1971.

While I had read many times 'Education Through Art' I first met Herbert Read in person, at the now famous UNESCO Bristol Seminar on the Visual Arts in 1951, where INSEA, the International Society for Education through Art, was born\*. In 1954, at the First General Assembly of the Society, Herbert Read accepted the position of Honorary President.

He was, before this, well known throughout the world by his writings. But, it is my belief that his connection with INSEA was a most fortunate one. It brought him into close contact with many Art teachers from many parts of the world. They got to know the man who in his gentle sympathetic manner patiently listened, encouraged and inspired. His presence and personal contacts led more than anything else, to the establishment, spread and development of Universal Art Education.

It would be untrue to say that Education through Art is Universal or that Herbert Read's words: 'Art is not so much a subject to be taught as a method of teaching all subjects' have gained worldwide educational acceptance. However, perhaps we must exercise patience, following Herbert Read's example and accept joyfully and gratefully that his influence has led to the establishment of many



National Societies for 'Education through Art' and — while most teacher members are really engaged in Education IN art, the way is slowly and gradually opening, and, as authority and people become more aware of the 'unifying power of the arts' and governments inch towards the establishment of universal peace, the ways and methods of education will be inevitably THROUGH art.

After the Bristol Seminar, Canadian Art Teachers formed a National Society — the Canadian Society for Education through Art and it continues to grow in strength and influence. This parallels Herbert Read's world influence — which is increasing as men and women and time catch up with Herbert Read's challenging ideas and concepts.

\*Readers may like to know of the magnificent 80pp brochure Report of the XXth INSEA World Congress, 1970, and that the XXIst Congress is to be held in ZAGREB, Yugoslavia in 1972. Details of the Society and membership forms (4 dollars) may be obtained from Hon-Secretary Madame A. HUMBERT, 106 RUE DU POINT DU JOUR, 92 BOULOGNE-SUR-SEINE, France; or from the Hon-Treasurer Mrs M. J. BRADSHAW, College of Education, HEREFORD, England. (Ed.)

From Jack Grossert, University of Durban — Westville, Department of Fine Arts, Private Bag 4001, Durban, Natal.

16th August, 1971.

Dear Seonaid,

My first awareness of Herbert Read came when I was a student in the thirties, and his book 'Art Now', published in 1933, arrived in Durban in 1934. I bought a copy which I still have, but I must admit that it opened a completely new world to which we, as students following the old academic traditions of the RCA, had not been given a view of up till then. I was awed by the confidence with which he wrote, and very impressed; but also at the same time somewhat shocked at some of the illustrations which seemed to be contrary to the principles which I had espoused. I followed Read's later publications, and probably spent ten times as long reading and re-reading 'Education Through Art', which seemed to say everything which could be said about art in education.

Herbert Read has had a tremendous impact on art educators and artists in this country, and his many books have become standard reference sources for every art student. His writings on the philosophy of art and art criticism are better known, and have had greater influence, than those of any other author. In fact for sometime it has been difficult to see the contemporary world except through the spectacles which Herbert Read has provided!

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## Herbert Read's Anarchist Masterpiece

George Woodcock

The most influential of Herbert Read's many books was undoubtedly 'Education through Art'. Its reputation spread far beyond the cognoscenti of arts and letters who were Read's normal audience, and it reached and influenced many of the very people he had hoped to convert — the teachers and the instructors in colleges of education. Yet the success of 'Education through Art' was largely one of esteem, and to that extent transitory; one does not hear today so much talk among educators as one did a decade ago of the fresh ideas and insights that Read — as an outsider — had brought into the field of educational method. This fate is at least in part due to the fact that the ideas Read advanced

have been absorbed into current educational theory and have influenced teaching methods and curricula while the book itself has receded into the background position of an educational classic.

At the same time, the total revolution in educational philosophy which Read preached has not taken place; education in the arts has improved, but art itself has not, as he hoped, become the guiding force in education, and consequently contemporary schools are making no better job than their predecessors of what Read saw as the vital task of the teacher, the harmonization of society through the fostering of the natural instinct for order.

What Read has written as a scenario for revo-



lution had in fact been taken as a text for reform; he became sadly aware of this fact, and in the last year of his life he remarked in an essay entitled 'My Anarchism' (which appeared in 'Encounter' early in 1968), that few people had realized 'how deeply anarchist in its orientation a work such as "Education through Art" is and was intended to be', and added that it was 'of course humiliating to have to confess that its success has been in spite of this fact.'

Those who were aware of Read's political inclinations had never any doubt of the anarchist orientation of 'Education through Art', though few even among them appear to have understood that this book, so scholarly in its presentation and so uninflamatory in its tone of writing, was perhaps Read's most original contribution not only to libertarian theory, but also to the strategy of the revolution. For, like the anarcho-syndicalists, Read had devised a method which, if it were successful, would provide not only the model for a free society, but also the means by which that society could be prepared for and in part achieved.

To stress the anarchist quality of 'Education through Art' is not to minimize its importance in giving a practical shape to Read's aesthetic philosophy, as adumbrated in 'Icon and Idea' and 'The forms of Things Unknown'. It is merely to preserve the balance of a critical view that sees all of Read's works (including the poems and 'The Green Child') as manifestations of a unified activist philosophy developing out of the consciousness that, as Read remarked in one of the later editions of 'Art and Industry':

'The problem of good and bad art, of a right and wrong system of education, of a just and unjust social structure, is in the end one and the same problem.'

Anarchists before Read, like the advocates of rival political systems, had always been aware of the importance of education. They had criticized the authoritarian features of existing schools, and had realized how important for their own kind of society would be a

type of education that would change the human character as we know it by removing the pattern of constraint and inhibition that has characterized traditional ways of learning.

But most nineteenth century anarchists were men in a hurry, convinced that the authoritarian structure of the state and the capitalist order could be overthrown in their lifetimes by determined insurrectionary action, and for this reason few of them paid much attention to educational methods, which they did not regard as an essential part of revolutionary tactics and which they believed society should freely evolve once it had been liberated. This attitude was one aspect of their determined anti-Utopianism, of their distrust of social patterns that might constrain the free men of the future.

William Godwin, who was no insurrectionary, alone anticipated Read by recognizing the revolutionary potentialities of a libertarian educational system. In 'Political Justice' he forecast with impressive accuracy the uses which dictatorial governments would make of a system of national education that in his day was only a plan for the future, and in 'The Enquirer' he sketched out a method of training based on an equal relationship between teacher and student and on the creation of an atmosphere in which the student's initiative would be stimulated so that he would learn by desire. Between Godwin and Read the copious literature of anarchism is surprisingly lacking in original thought on education. Celebrated libertarian educators like Francisco Ferrer, at least by present-day standards, seem singularly cautious in both ideas and practice, and the few anarchist schools established, particularly in France, by the end of the nineteenth century, were more concerned with injecting revolutionary propaganda into their pupils than with seeking the kind of training that would lead to personal integration and hence to social harmony.

Even among the celebrated modern progressive educators, like John Dewey, Edmund Holmes and A. S. Neill, who went far beyond the doctrinaire anarchists in their theoretical and experimental approaches in the direction



of a free education, Read felt the lack of valid inspiring purpose. It was not enough merely to free the students from constraint; there must be some more positive principle at work if children were to be properly equipped to change not only their lives, but also their society. The difficulty, Read suggested, lay in the fact that, while all progressive educators agreed 'that in a democratic society the purpose of education should be to foster individual growth', few of them in fact understood the nature of growth.

'It is usually regarded as a process of gradual physical enlargement, of maturation, accompanied by a corresponding development of various mental faculties such as thought and understanding.'

If such a view were correct, then education would be a simple matter of lifting constraints so as to allow natural development to take place. But Read had seen too many maladjusted children emerging from progressive schools as a result of such an undirected approach, and so he adopted a strongly critical view of the simplistic theory of gradual maturation.

'We shall see that this is a wholly inadequate view of what is, in effect, a very complicated adjustment of the subjective feelings and emotions to the objective world, and that the quality of thought and understanding, and all the variations of personality and character, depend to a large extent on the success or precision of this adjustment. It will be my purpose to show that the most important function of education is concerned with this psychological "orientation", and that for this reason the education of the aesthetic sensibility is of fundamental importance.'

Read goes on to state that by this he does not mean the haphazard and rudimentary training in the arts that has formed a part of traditional practice. What he intends is to make use of 'all modes of self expression' — visual, verbal and aural — in the service of:

'an integral approach to reality which should

be called **aesthetic** education — the education of those senses upon which consciousness, and ultimately the intelligence and judgment of the human individual, are based. It is only in so far as these senses are brought into harmonious and habitual relationship with the external world that an integrated personality is built up. Without such integration we get, not only the psychologically unbalanced types familiar to the psychiatrist, but what is even more disastrous from the point of view of the general good, those arbitrary systems of thought, dogmatic or rationalistic in origin, which seek in despite of the natural facts to impose a logical or an intellectual pattern on the world of organic life.'

Always scrupulous in acknowledging his intellectual debts, Read began 'Education through Art' by pointing out that he was merely reviving and expanding in the context of a contemporary world a theory of aesthetic education which Plato had adumbrated long ago in 'The Republic' and 'The Laws', and which had remained unacknowledged and unutilized by modern educators. Read's attitude towards Plato, like Shelley's, was always somewhat ambiguous, and while in 'Education through Art', written for a general audience, he talked of Plato somewhat uncritically, in 'The Education of Free Men', written in the following year for Freedom Press and for a readership constituting mainly of anarchists and anarchist sympathisers, he was careful to point out that Plato, like Hegel, was a totalitarian, and that the Platonic insights into education had to be considered on their own merits, apart from the way Plato might choose to manipulate them in the interests of an authoritarian political order. In 'The Education of Free Men', indeed, Read remarks that his 'criticism of Plato . . . would charge him with abstracting from the natural process, making of it a measured pattern, and thereby destroying its quality of spontaneity, which in the human personality is the quality of spiritual freedom.'

What Read did take from Plato was the seminal idea that 'there exist in the physical universe, which we experience through our senses, certain rhythms, melodies and abstract



proportions which when perceived convey to the open mind a sensation of pleasure.' Such a sensation is **aesthetic**, and if we can associate it **unconsciously** with the sense of good, then we have a means to create in the lives of men a harmony and a proportion analogous to that which exists in the natural world. Of course, as it appears in 'Education through Art', this basic idea is embroidered and sustained by Read's adaptations of modern anthropological and psychoanalytical theories, and it is strengthened by deep personal urges which I have discussed elsewhere and which have no real place in this essay. The important thing to consider at present is the fact that, like Plato, Read sees his aesthetic education not in isolation, but as an integral part of a philosophy of life and as part of a scenario of social change. In other words, it is relevant only insofar as it leads towards the free society of the anarchists.

'Education through Art' is in fact, with the exception of Wilde's curious pamphlet, 'The Soul of Man under Socialism', the first and certainly the main guide to the practical application of an aesthetic philosophy. Aestheticism — that doctrine so long despised for its association with the Yellow Nineties and little better served by Clive Bell's later elitist theories of significant form — is here transformed from an airy fantasy of art-for-art's-sake into a utilitarian doctrine of art for life's sake, with not too heavy an emphasis on its inevitable corollary, life for art's sake. We are presented with a method that will nurture the child in his spontaneous searchings after form, whether they take the visible shape of artifacts or are manifested less obviously in the spontaneous disciplines of games, and with a chart by which the vulnerable interlude of adolescence can be navigated, without the destruction of sensibility, by firmly maintaining the primacy of the aesthetic element, so that education through the intelligence never triumphs over that education through the senses which is necessary for men to live in an analogical relation with the harmonies of the natural world.

Much in the code of conduct that ensues — the lack of constraint, the absence of moralism, and even of the concepts of good and

evil, the relationship of collaboration between teacher and child — is not in itself strikingly different from the practice of free schools established before the writing of 'Education through Art', but it can only become fully effective, Read insists, if every hour of the day is dominated by the aesthetic impulse and can only take form within a frame of intention that has 'no other end than the basic ideals of a libertarian society; the further definition of that society becoming apparent as we progress from stage to stage, for the final stage of the educational system is not the grammar school, or the technical college, or the university, but the society itself.'

Read foresaw the time when — as already happened for him as a professional intellectual — there would be no real distinction between work and education, since they would flow into each other, and, while 'Education through Art' is dedicated to the protection of the child's sensibility, the later essay which forms the title piece of 'The Redemption of the Robot' is concerned with the salvaging of the adult whose sensibility has already been atrophied by a technological civilization. This is to be done by filling his life 'with the motives and discipline of a creative imagination' — in other words by boldly seizing upon the leisure produced by automation to create a new and popular art in rivalry with the machine, as Read had already suggested in 'The Grass-roots of Art.'

As to the ultimate consequences of such a revolution in education, we must turn to Read's more general works on anarchist theory and practice, and to the works of such constructive libertarian imaginations as Kropotkin and his disciples, Patrick Geddes and Lewis Mumford. As to its immediate prospect, I can do no better than reproduce what seems to me the salient paragraph of the final chapter of 'Education through Art', with the cautionary note that the word 'libertarian' should be substituted for the word 'democratic', which, Read later admitted, conveyed his meaning inaccurately.

'The most a democratic philosopher can hope to do is to inspire a sufficient number



of effective fellow-citizens with his idealism — to persuade them of the truth of his ideas. The **effective** among his fellow citizens are those who are organized into corporations or associations for a functional purpose, and in our particular case, this would mean the general body of the teachers and administrators of the educational system. If the **thought** within such a syndicate could change, a change in practice would inevitably follow; and their practice would gradually react upon the whole body of the community. How quick and how effective such a gradual process can be, when it is an educational process, was clearly demonstrated by the authoritarian educational policies established in our time in Russia and Germany. Though a revolution may at first be guaranteed only by force, by means of education it can in ten years be founded on conviction, and in twenty years it will have become an unconscious tradition. It follows that a democratic method of education is the only guarantee of a democratic revolution: indeed, to introduce a democratic method of education is the only necessary revolution.'

Here Read quite clearly presents education through art as an anarchist strategy, more effective than outdated strategies of violent insurrection, and to be carried out by those who, if they wish, can be the most influential syndicate of workers in the whole of society. What he in fact proposes is to equip with an effective method the conception of revolution by change of heart which has haunted at least one current of the libertarian tradition — that which runs from Winstanley in the seventeenth century, through Godwin and Tolstoy, to Gandhi in our own age. Neither the twenty years that Read demanded for his revolution to be complete, nor the ten that would be needed for it to be assured, was granted. His ideas suffered the ironic fate of being used in Mithridatic doses to prolong life rather than to bring the end of the old system, the continuing educational establishment that, as Godwin had prophesied, so potently assures the survival of an authoritarian structure of society.

## Book Reviews

Two Books from Germany on  
Education for Peace

### Friedenspädagogik

Herausgegeben von Hermann Röhrs  
Erziehungs-wissenschaftliche Reihe Band I  
Akademische Verlagsgesellschaft Frankfurt am Main  
1970

### Erziehung Zum Frieden

Hermann Röhrs  
Urban-Taschenbücher Kohlhammer Stuttgart 1971

It is pleasant to take note of the above two publications of Professor Röhrs, — the distinguished scholar and staunch upholder of the World Education Fellowship in the German Federal Republic. *Friedenspädagogik*—How to educate for Peace— consists of an introductory essay by the editor, and this is followed by suitable extracts from such writers as Albert Schweitzer and Karl Jaspers on the preservation of peace in the modern world. Maria Montessori and Saul B. Robinson on the foundations of education for peace, Cyril Bibby and Dieter Senghaas on how to set about educating for peace in a world that is far from being peaceful. *Erziehung Zum Frieden* covers much of the same ground from a less strictly pedagogical point of view: two chapters are of special interest, Chapter I on the ideas of Comenius and Chapter IV, which provides a blueprint for an International Comprehensive school.

If, as Joel Kovel remarks in his book, 'White Racism. A Psycho-History' (Penguin Press 1971 p8): '— human instinctual conflict when projected on to a culture is one of the crucial determinants of power,' then these two books have much to teach us about the management of that human instinctual conflict in the days of infancy and adolescence.

James L. Henderson

### Tract: A New Quarterly

'We live in a nervous age: a time of apocalypse, in which every day we witness a further extinction of individual qualities and achievements. About us is the pervasive feeling that civilisation has disappeared completely'.

'Nature for us is matter for manipulation. We see it as a mass of fragments, an endless series of hard surfaces. We redeem nature by making her useful, by forcing her to serve Progress. In doing this we are projecting our own divided consciousness on to the unknown face of the universe'.

'The language of the educated today is like a thin but impenetrable skin sealing off whatever depths might lie below'.

'From the eighteenth century forward we can trace the progressive rise of the scientific method, a growing insistence on verification, quantification and collaboration, with the consequent decline of the religious, the relentless pushing of poetic and metaphysical forms of knowledge, like stale rags, into the very corners of social life'.

These are some of the claims made by Peter Abbs in the first 'Tract'.



## The Politics of Imagination

'Tract' exists to assert and to build up a philosophy of experience, a philosophy which places the person **as person** at the centre of society and, more particularly, at the centre of education.

Subsequent issues of Tract will include John Adams, Lecturer in English at St. Mary's College, Cheltenham, on Imagination in Children's Fiction:

Charles Hannam, co-author of 'Young Teachers and Reluctant Learners' (Penguin), on Relationships in Teacher Training:

Charles Parker, producer of the Radio Ballads, on the value of dialect.

£1 for a year's subscription to Peter Abbs and John Adams, The Editors, **Tract**, The Gryphon Press, Brechfa, Llanon, Cardiganshire: (Individual copies 25p).

## Notes on Contributors

### SIR HERBERT READ (1893-1968)

Herbert Edward Read was born on his father's farm, Muscoates Grange, at Kirbymoorside in Yorkshire on December 4, 1893. He spent the first ten years on the farm and then went to a Halifax boarding school. On leaving school he worked in a bank for three years before entering Leeds University, where his studies were interrupted by the outbreak of the First World War. He served in the Yorkshire Regiment (the Green Howards) from 1915 to 1918, earning the D.S.O. and the M.C. From 1919 to 1922 he worked at the Treasury and from 1922 to 1931 was Assistant Keeper of the Victoria and Albert Museum. From 1931 to 1933 he was Watson Gordon Professor of Fine Art in the University of Edinburgh, and from 1935 to 1939 he was Editor of the 'Burlington Magazine'. In 1935-1936 he was Sydney Jones Lecturer in Art at the University of Liverpool, in 1940-1942 Leon Fellow of the University of London, in 1953-1954 Charles Elliot Norton Professor of Poetry at Harvard, and in 1954 the A. W. Mellon Lecturer in Fine Arts at Washington, D.C. In 1962 he was made Senior Fellow of the Royal College of Art and an honorary Professor of the University of Cordoba, Argentine, and awarded an honorary doctorate in Fine Arts by the University of Buffalo. He received the degree of Litt.D. from the Universities of Boston and York and that of D. Litt. from the University of Leeds. He was President of the Society for Education through Art, of the Institute of Contemporary Arts, of the Yorkshire Philosophical Society, and of the British Society of Aesthetics. He became a trustee of the Tate Gallery in 1965, and in 1966 with Rene Huyghe, he was awarded the Erasmus Prize. He was knighted in 1953.

In addition to the works referred to by the contributors readers may like to know of the 'Herbert Read Memorial Symposium' edited by Robert Skelton, Methuen 1968, which contains a full bibliography and check list of the Archive in the library of the University of Victoria, British Columbia.

SEONAIID MAIRI ROBERTSON comes from generations of Scottish farmers and her deep interest in the countryside has led to a belief in the value of craftsmanship and an appreciation of natural materials.

At Edinburgh College of Art she opted for textiles and ceramics, and after many years as an art teacher took a diploma in psychology at the university of London. She was one of the founder members of Bretton Hall and later became an education lecturer at Goldsmiths', London, from where she has just retired.

She has been a longstanding member of the Society for Education through Art and of the WEF. Many members will remember her Summer conference workshops in England, Denmark, Holland and Germany and some may have met her in the USA, in Canada and in Brazil.

Her books are 'Creative Crafts in Education', 'Craft and Contemporary Culture', Rosegarden and Labyrinth', and about to appear in 1972 'Dyes from Plants'.

COLIN WARD is Education Officer for the Town and Country Planning Association, and edits the Association's bulletin of environmental education 'BEE'. He worked on the design of housing and schools for several better architectural firms before becoming lecturer in charge of liberal studies at Wandsworth Technical College. He was one of the editors of 'Freedom' from 1947 to 1960 and edited the monthly 'Anarchy' from 1961 to 1970. A former editorial adviser for 'Athene', journal of the Society for Education Through Art, he is the author of two books in the Penguin Connexions series for schools, and is editing a forthcoming book on 'Vandalism' for the Architectural Press.

ANTONY WEAVER was a long distance runner both for Stowe and Cambridge and then taught for ten years at an independent co-educational school. Further teaching in local authority schools in London, and at a Lycée in France, led to work with maladjusted children as warden of a residential clinic in Buckinghamshire. This he described in 'They Steal for Love' (1959), after a period of study at the London Institute, and followed it by a D.Phil. thesis in special education at Oxford (1969). He has been a lecturer in Education at White-lands and Redland and now in the School of Art, Goldsmiths' College, University of London. A long standing member of the WEF., and of the Fédération Internationale des Communautés d'Enfants, he is about to become co-editor of the 'New Era' and is helped by his wife, Alla Perepletnik, in translating French, German and Russian.

GEORGE WOODCOCK who has just completed a critical study of the many facets of Herbert Read's literary career, is a former editor of 'War Commentary' and 'Freedom' and founder-editor of 'Now', to which Read often contributed. At present Woodcock is editor of 'Canadian Literature'. His books include 'Anarchism', 'The Crystal Spirit': 'A Study of George Orwell', biographical studies of Wilde and Godwin, Proudhon and Aphra Behn, books of verse, travel books on Canada, Mexico, India, Peru, and a history of the Doukhobors. He has just departed for the Solomon Islands and the New Hebrides, and if he escapes being made the **pièce de resistance** of a Melanesian eucharist, he will celebrate his return by a book on the changing cultures of the South Seas.



# THE NEW ERA

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The editors would welcome comments and discussion arising from the contents of this number, which contains Swiss, American and Czechoslovak contributions, and in particular from Lance Whyte's 'Towards a Science of Form' and the January feature on Herbert Read.

March will include the World Studies Bulletin. April, to be introduced by Professor Howard Jones, will be concerned with special schools for physically and emotionally handicapped children together with an analysis of some failures of therapeutic communities.

In May we shall consider the James Report on teacher training, and later in the summer attempt an appraisal of current notions on de-schooling society.  
A.W.



# 25 années Village d'enfants Pestalozzi Trogen

Walter Robert Corti

“Au quoi bon tant de discussions sur la décadence de notre époque, si nous n'en sommes pas troublés jusqu'au plus profond de nous-mêmes?”

Henri Pestalozzi

Notre Village a passé le cap des ses 25 ans. Comme le bateau des belles armoiries de la ville Paris, il a vogué avec fermeté et constance sur les flots troublés de notre époque, — fluctuat nec mergitur: il tangué, mais ne coule pas. Sa destinée première fut, selon le projet d'août 1944, d'être un îlot de paix où l'on apprend à vivre en paix, pour des orphelins européens si durement frappés par la guerre — une poignée seulement, arrachée à un océan de misères. Cependant, dans un monde à nouveau divisé et hostile, la volonté de puissance de certains adultes obligea les maisons florissantes des Polonais et des Hongrois à se fermer. Mais en partant, les enfants emportèrent avec eux dans leurs pays l'expérience vivante qu'ils avaient faite ici. Notre Village sert d'exemple, à la fois théorique et pratique, encourage et stimule, et son rayonnement s'étend à travers le monde. Et pourtant, le mouvement international des Villages d'enfants n'en est qu'à ses débuts. Il a pris pied en Asie, en Afrique et aux Etats-Unis. Trogen a été le ferment créateur de Villages établis non seulement sur des bases nationales mais humanitaires. D'anciens projets ont pris forme, telle “La Cité radieuse” d'Eichens (Vaud), généreuse institution destinée aux infirmes moteur cérébraux. Et il y en a de semblables dans d'autres pays. Toutes ces œuvres témoignent de la même surabondance de vie qui vous pousse en avant. Certes, les enfants ont quelque chose à apprendre des adultes, mais l'inverse est aussi vrai. Tous ensemble, ils forment une communauté d'êtres toujours plus nombreux à la recherche d'une destinée meilleure.

Les orphelins de guerre des neuf premières nations ont tous pris leur vie en main et gardent des relations avec le Village. De nouveaux et sérieux problèmes ont surgi, lorsque les orphelins sociaux leur ont succédé. Sans

doute, ces problèmes tiennent-ils à la profusion de pensée ou plutôt à la pauvreté morale de notre société occidentale, en cette époque de changements incessants et difficiles à comprendre. Certains pays ravagés par la guerre se relevèrent avec une rapidité étonnante et furent bientôt à même de prendre soin de leurs enfants, en les accueillant souvent dans des Villages qu'ils avaient créés entre temps. D'autres pays, qui approuvent entièrement l'éthique de notre Village, désirent poursuivre leur collaboration. Notre principe fondamental, inspiré de Pestalozzi, est d'aider premièrement les enfants souffrants. C'est pourquoi nous avons vu venir chez nous de chers Tibétains, enfants d'un peuple cruellement éprouvé. Vinrent ensuite des Coréens, des Tunisiens et des Indiens; aujourd'hui, on envisage de faire venir des orphelins de guerre du Vietnam. Cette nouvelle destination de notre œuvre entraîne à son tour des problèmes de tous genres que seul le sincère désir de s'instruire permet de maîtriser. Une fois encore, le Village se forme à sa propre école.

Pour préserver le caractère d'intimité de notre Village où tout le monde se connaît et pour éviter aussi une surcharge administrative, on ne songe pas à l'agrandir. Mais, comme le dit Konrad Lorenz, il ne pourra jamais y avoir dans le monde assez de ces Villages, sources d'inspirations nouvelles. Ils travaillent à former des êtres humains au sens vrai et fort du terme. Ils aident les enfants jusqu'à ce qu'ils puissent s'aider eux-mêmes et pouvoir, à leur tour, aider ceux qui sont malheureux.

En 1944 déjà, on suggéra de faire du Village Pestalozzi une école pour enfants bien doués, seule façon, pensait-on, de former des “missionnaires” capables de diffuser ses idées. En



fait, notre éducation cherche à développer les dispositions éthiques et humaines. Quand on y parvient, on est alors en droit d'espérer que, plus tard, les enfants travailleront dans l'esprit du Village. Ce dernier connaît ses limites, il ne prétend pas changer complètement le monde, mais il contribue, avec les forces qui sont les siennes, à modifier le cours des choses et des idées.

Le Conseil de Fondation s'est préoccupé, à sa dernière assemblée annuelle, de retrouver les fondements spirituels de notre action et de poursuivre cette recherche nécessaire. Espérons que l'on y réfléchira comme on réfléchit aux tâches pratiques. Car celles-ci dépendent toujours d'une conception claire de la théorie, mot grec dont le sens n'est pas abstrait puisqu'il signifie "la prévision de l'œuvre à réaliser". Jusqu'à maintenant, le Village n'a pas connu de crises graves; c'est étonnant. Il peut accomplir sa tâche grâce à l'aide du peuple suisse et à celle de collaborateurs expérimentés qui lui consacrent des années de leur vie. Aujourd'hui cependant, le vent de critique qui souffle dans le monde parmi une jeunesse dont l'inquiétude est profonde, a pénétré jusqu'à lui. Nous sommes disposés à tout écouter et à retenir le meilleur. Dans toute époque troublée et dans la nôtre plus particulièrement, l'éducateur doit s'examiner pour savoir s'il veut se soumettre à la tâche qu'il a acceptée ou la compromettre, parce qu'il est troublé par ses problèmes personnels. Il n'y a, dans ce domaine, que la vérité qui puisse nous rendre libres; sans la vérité, nous ne pouvons échapper à l'obscurité de l'action irréfléchie.

Dans "Heures vespérales d'un ermite", œuvre datant de 1780, Henri Pestalozzi écrit: "Sur quel chemin, sur quelle voie te trouverai-je, vérité, toi qui es mon salut et qui m'élèves à l'accomplissement de ma nature? C'est au plus profond de ma nature que se trouve l'ouverture à cette vérité. Dans leur être, les humains sont tous semblables et il n'est qu'une voie qui sache les satisfaire. C'est pourquoi la vérité puisée au plus intime de notre être sera la vérité commune à tous les humains. Elle deviendra la vérité qui unit ceux qui sont désunis et qui, par milliers, se querellent parce qu'elle leur est voilée."

## Les 25 ans du Village Pestalozzi

Arthur Bill, directeur

### Coup d'œil rétrospectif

Le plus jeune Village du pays d'Appenzell, le Village international d'enfants Pestalozzi de Trogen, a fêté, le 28 avril 1971, son 25<sup>e</sup> anniversaire. Les principes de base qu'il se proposait lors de sa fondation il y a un quart de siècle, sont encore les siens aujourd'hui:

— il désire offrir à des enfants abandonnés et malheureux un foyer où une atmosphère familiale leur offre les conditions nécessaires à un développement harmonieux.

— il veut être un lieu dans lequel enfants et éducateurs de plusieurs pays ont la possibilité de vivre côte à côte. Par-delà la diversité des langues, des croyances et des origines, ils forment une communauté supranationale.

C'est à Robert Walter Corti que l'on doit d'avoir lancé, en pleine guerre, l'idée de fonder ce Village, projet qu'il présenta dans le numéro d'août 1944 de la revue mensuelle "DU".

Durant ces 25 ans, près de 1000 enfants de 14 nationalités différentes ont passé plusieurs années au Village. Ils étaient originaires de 10 pays d'Europe (France, Pologne, Allemagne, Autriche, Italie, Finlande, Grèce, Suisse, Hongrie, Angleterre) et de 4 pays d'outre-mer (Tibet, Corée du Sud, Inde, Tunisie).

Dans les conditions actuelles, un véritable dialogue peut s'établir entre représentants des cultures occidentale, orientale, et ceux des pays qui sont encore à des stades divers de développement. Mais il y a loin entre le fait de vivre simplement au même endroit et celui de parler une même langue, de penser et d'agir d'une même façon. Si elle est riche de promesses, la voie qui y mène n'en est pas moins semée d'embûches. Il faut avoir vécu et partagé la vie d'une communauté internationale pour se rendre compte que non seulement les langues sont diverses, mais en-



core le mode de pensée, les sentiments et les motivations profondes. Et pourtant, c'est au Village que l'on peut faire une des expériences les plus merveilleuses qui soit: par-delà toutes les confusions, tous les malentendus, on retrouve au plus profond de chacun la même humanité, et dès ce moment, on commence à y voir clair et on apprend à se mieux comprendre.

Il y a cinq ans, nous avons constaté que sur l'ensemble de nos protégés ayant quitté le Village, 74% exerçaient leur métier dans leur pays d'origine, 9% travaillaient en Suisse, 5% étaient établis Suisse avec un permis de réfugiés, 10% n'étaient ni en Suisse ni dans leur patrie et 2% s'étaient mariés en Suisse. Depuis lors, ces chiffres ne se sont guère modifiés. Mais on peut se demander si la situation sera la même dans une année ou deux quand les premiers groupes asiatiques "prendront leur envol". Certes, il existe de puissants liens personnels et religieux entre les jeunes Tibétains et leurs compatriotes établis en Inde. La réintégration des Coréens et des Tunisiens a été réglée par une convention avec les ministères des œuvres sociales de ces deux pays. Mais il faudra voir dans quelle mesure ces projets se réaliseront pratiquement. S'ils rentrent chez eux, les Asiatiques et les Nord-Africains contribueront au développement de leurs pays en faisant partie des cadres moyens.

Par rapport aux années précédentes, le choix des professions accuse des différences assez sensibles:

Il est frappant de voir que les professions techniques et les métiers manuels dominant encore chez les garçons, bien qu'ils aient tendance à diminuer. Le quart environ des professions choisies par les jeunes filles sont les carrières sociales et le pourcentage va en augmentant. D'autre part, les jeunes filles sont toujours attirées par le contact avec le public dans le service à la clientèle et dans l'administration, avec une légère prédominance de cette dernière. Si, d'une manière générale, les jeunes ont mis plus de temps à choisir une profession, c'est que le pourcentage de ceux qui suivent une école spécialisée ou

font des études est plus élevé qu'avant. Après ce bref coup d'oeil rétrospectif sur cette période de 25 ans, dont notre chronique relate les faits marquants, nous consacrerons la suite de ce rapport aux principaux événements de 1970.

### **Renouvellement des groupes d'enfants**

En l'espace de cinq ans, nous avons reçu 153 nouveaux enfants dont 65 pour la seule année 1970. Ce grand nombre d'admissions récentes s'explique en partie par le fait que nous avons maintenant un groupe de 20 enfants indiens. C'est la première fois, depuis que la construction du Village est achevée, que le nombre d'admissions est si élevé en une seule année. Par contre, les sorties se chiffrent à 35 seulement. La moyenne de l'âge d'admission des enfants européens est un peu plus élevée que précédemment; celle des enfants non-européens a été intentionnellement retardée.

### **Réforme scolaire**

Depuis 1968, nous sommes préoccupés par des questions de réforme scolaire. Nous y avons consacré une bonne partie de la semaine d'études de juin 1970, et nous en sommes venus à l'idée d'appliquer dans notre section secondaire, formée d'éléments très hétérogènes, les postulats de l' "école unique". Après l'enthousiasme suscité par ce projet, il a fallu se rendre bientôt à l'évidence que le statut de l'école du Village restera toujours particulier et que l'on ne peut introduire des modifications que si elles ont chance de durer un certain temps. Quant aux cours à option ou à niveaux, ils exigent un matériel pédagogique adéquat, des programmes nouveaux et un personnel enseignant plus nombreux.

Mais nos maîtres, assistés d'experts, de conseillers scolaires et des membres de notre commission scolaire, ont présenté un projet qui s'est réalisé dans les faits au printemps 1971: au lieu de séparer verticalement en sections littéraire et technique les élèves de 8e et 9e années, on les laissera ensemble de la 7e à la 9e année. Ils formeront une classe de tronc commun dans laquelle le maître responsable donnera environ la moitié des bran-



ches. Les mathématiques et l'allemand seront organisés en cours à niveaux correspondant aux capacités des élèves. Le choix très restreint de branches à option ou facultatives sera élargi ultérieurement.

Le projet d'augmenter le nombre des maîtres permettra de faire de nos classes supérieures une "école unique" plus différenciée encore que précédemment. Le Village collabore dans ce domaine avec le groupe intercantonal d'études pour l'"école unique".

Tous les responsables de notre école savent que l'avenir du Village dépend en grande partie de la manière dont on envisage la formation scolaire des enfants européens. Est-elle pour les Européens égale au moins à celle qu'ils reçoivent dans leur pays? Ouvrira-t-elle aux enfants d'autres continents des perspectives favorables dans leur partie? Questions auxquelles on ne peut donner de réponse définitive, car elle dépend dans une large mesure de la transformation de plus en plus rapide des conditions générales de tous ces pays.

### **Collaboration avec la commune de Trogen**

Nos deux localités, l'ancien village appenzellois de Trogen et le nouveau village qu'est le nôtre, entretiennent des relations de bon voisinage. De part et d'autre, les preuves de bonne volonté sont fréquentes: la commune de Trogen a aménagé sur ses terrains, à l'entrée de la petite route qui mène au Village, une place de parc destinée aux visiteurs fort nombreux de notre institution. La route elle-même a été refaite et asphaltée. Les services du feu et de la protection civile établissent ensemble leur programme d'action. La commune a tenu compte des intérêts du Village, quand elle a installé un nouveau skilift dont les enfants sont de fervents usagers. C'est aussi entre intéressés que l'on discute de terrains à bâtir et d'appartements à louer. Le Conseil communal et les organes directeurs du Village réservent un siège à un représentant de l'autre localité. La commune de Trogen a toujours été représentée à la Commission de Fondation, tandis que le directeur du Village fait partie d'une Commission d'organisation récemment créée par la commune de

Trogen. Il nous est agréable de remercier ici très cordialement les dames de Trogen qui n'ont cessé, depuis la fondation du Village, de se réunir dans l'une ou l'autre des salles de séjour du Village pour décharger les mères d'un surcroît de raccommodages et de tricotages. Les écoliers de nos deux villages ont entre eux d'excellentes relations: on s'invite mutuellement à des manifestations scolaires, l'an dernier, des élèves de Trogen sont venus faire à plusieurs reprises de la musique d'ensemble dans le sanctuaire, leur orchestre a joué à l'occasion du bal organisé dans le grand hall de l'école, les uns et les autres font partie de la troupe d'éclaireurs de Trogen.

### **Collaboration internationale**

De nos quatre Villages internationaux, un seul, celui de Bangalore, en est encore au stade difficile du début; Wahlwies (Allemagne) et Sedlescombe (Angleterre) avec lesquels Trogen est en étroite relation, vont de l'avant et se développent d'une manière satisfaisante. Ils ont signé en 1971 une Charte dans laquelle figurent les objectifs et les perspectives de travail des Villages d'enfants de type international (texte de la Charte, voir page 14). D'autres institutions, déjà existantes ou qui se créeront, seront les bienvenues dans la Fédération. Des amis de nos Villages sont en train d'étudier en ce moment, au Japon et en Amérique du Sud, la possibilité de fonder de nouveaux Villages de type Pestalozzi. Aboutiront-ils? L'avenir le dira. Pour l'instant, nous les encourageons en les mettant au bénéfice de nos expériences.

Le professeur Mitchell de l'Université de Pennsylvania et directeur de l' "Human Resources Center" de l'Université de Pennsylvania, Philadelphia, a séjourné au Village avec quelques collaborateurs pour étudier scientifiquement le caractère de notre institution. Les premières conclusions pratiques de ses travaux seront sans doute riches d'enseignements pour ceux qui bâtiront d'autres institutions d'enfants, comme celle, par exemple, qu'il a réalisée avec des amis américains dans l'Etat d'Arkansas à l'intention d'écoliers et d'étudiants de divers groupes raciaux américains.



## L'avis des Anciens au sujet du Village

Il est légitim, 25 ans après la fondation de notre œuvre, d'en revoir la signification et la portée d'un point de vue critique. Nous sommes demandé, par exemple, si les jeunes gens qui ont grandi dans le milieu international du Village ont su, une fois rentrés chez eux, se réadapter aux conditions de vie de leur pays. C'est à eux que nous avons fait appel pour répondre à cette question. Nous avons prié tous les plus âgés de nos Anciens que nous avons pu atteindre, de nous indiquer quels étaient, à leur avis, les avantages et les désavantages de leur éducation au Village. Des 121 réponses qui nous sont parvenues, nous pouvons tirer les conclusions suivantes:

— meilleure connaissance des us et coutumes des autres pays	42
— meilleure connaissance des langues	34
— plus grande compréhension mutuelle	30
— plus de tolérance, moins de préjugés	26
— possibilité de formation plus large	19
— amitiés internationales	18
— meilleure faculté de contact, plus grande ouverture à autrui	18
— sens accru de l'égalité en droit de tous les humains	15

Parmi les désavantages figuraient:

— le sentiment d'aliénation	18
— difficultés linguistiques (langue maternelle)	13
— difficultés lors d'une formation ultérieure	6
— certificats scolaire et diplômes non reconnus	6
— manque de sentiment d'appartenance	3
— habitude prise au Village d'un niveau de vie plus élevé qu'ensuite	3

Les organes directeurs du Village examineront encore quelle suites pratique donner à ce questionnaire et en particulier aux indications concernant les désavantages. Nous savons qu'il n'existe pas de solutions idéales, mais cela ne nous empêchera pas de chercher la meilleure des solutions possibles. Notre critère principal sera la bien des jeunes êtres qui sont confiés au Village, et leur développement d'individus aussi bien que de membres des communautés auxquelles ils appartiennent. D'ailleurs, nos communautés humaines sont loin d'être aussi fermées et délimitées qu'il y a cinquante ou cent ans. Mais il manque surtout à la société pluraliste dont nous sommes les membres, un milieu com-

munautaire normal. Et plus qu'autrefois, il lui manque aussi un but et un idéal éducatif précis qui ne soient pas remis en question de tous côtés. L'insécurité générale, accompagnée dans plusieurs pays d'une crise de l'éducation et de la culture, ne saurait rester sans influence sur le travail dans notre Village.

A vrai dire, les collaborateurs du Village connaissent déjà ce genre de problèmes. Le fait qu'un sujet donné suscite les avis les plus divergents n'a rien de nouveau pour eux. Un Village international, qui abrite actuellement des ressortissants de milieux culturels et linguistiques très différents les uns des autres, doit se garder de vouloir, pour l'essentiel, appliquer une norme unique à tout prix, c'est l'espoir de trouver par-delà les différences, parfois pesantes, les voies qui mènent au trésor commun de tous les hommes, c'est-à-dire leur unité profonde.

## L'avis de quelques Anciens au sujet de leurs expériences faites au Village

RITTA, Finlandaise, jardinière d'enfants, mariée à Helsinki avec un architecte:

"L fait d'avoir passé mon enfance dans un Village international m'a donné dans la vie des intérêts plus vastes. Pour moi, le monde est certainement plus petit que pour ceux qui ne connaissent que leur patrie. J'ai des amis et des connaissances dans un grand nombre de pays. Je peux parler à mes enfants et à mes élèves de gens d'autres races, de leur culture et de leurs coutumes. Je sais que les êtres humains sont semblables partout et que les guerres entre nations sont stupides. Il m'est aussi beaucoup plus facile maintenant de comprendre et de parler d'autres langues. Ma vie s'est enrichie d'expériences que je n'aurais pas faites si j'avais vécu ma jeunesse dans mon pays."



GRACE, Suisse, secrétaire à Bâle:

“Je dois certainement à mon séjour au Village, de pouvoir aujourd’hui m’intégrer rapidement et sans peine où que ce soit. La vie communautaire m’a appris à accepter sans restriction les particularités de mes camarades de l’étranger, à en découvrir le charme et même, si possible, à me les approprier.”

HECTOR, Grec, ingénieur-minotier, décédé depuis lors dans un accident d’aviation:

“Jamais dans ma patrie je n’aurais rencontré autant de gens venant d’autres pays. Jamais je n’aurais fait la connaissance d’un Coréen, d’un Tibétain ou d’un Finlandais, ni entendu le son de leur langue.”

JUNG-SOOK, Coréenne, se prépare à devenir maîtresse ménagère:

“De nos jours, un peuple ne peut plus vivre pour lui seul, car le monde s’est beaucoup rapetissé. Si les peuples ne se tiennent pas tous ensemble, il se pourrait qu’ils disparaissent tous, au cas où une nouvelle guerre mondiale éclaterait. C’est pourquoi il est très important d’apprendre à connaître les gens d’autres pays et leurs langues. Nous avons une bonne occasion de le faire au Village.”

FERENC, Hongrois réfugié, fait un apprentissage de mécanicien-dentiste:

“Au Village, j’ai appris à discuter avec des gens d’autres pays, à jouer avec mes camarades sans plus penser qu’ils étaient d’une autre nationalité.”

LOBSANG, Tibétain, assistant social:

“Parfois, j’ai la surprise et la joie d’entendre quelqu’un parler d’un pays dont est originaire un groupe d’enfants de notre Village. J’en ai du plaisir parce que je sais, par expérience, quel est le caractère des gens de ce pays et je pourrais aussi en parler.”

DOUGLAS, Anglais, qui fut professeur à la London School of Economics and Political Science avant d’enseigner à la State University College at Brockport, State University of New York:

“S’il m’était loigné de recommencer ma vie et de choisir de passer mon enfance à Pestalozzi, je choiserais sans hésiter Pestalozzi.”

ANNI, Française, fille des parents adoptifs de la maison française “Les Cigognes”, professeur à l’Université de Strasbourg:

“A leur échelle plus que modeste, ces Villages peuvent certainement contribuer à une meilleure entente entre les peuples.”

Les passages reproduits ici donnent une idée du ton général de réponses de nos Anciens. Rares sont ceux qui ne font pas état des conséquences essentiellement positives de leur éducation internationale au Village. Plusieurs soulèvent un problème qu’il vaut la peine de relever. Ayant vécu bien des années hors de leur patrie, ils se sont trouvés dans la situation suivante: quand ils étaient au Village, ils avaient le mal du pays, et dès l’instant où étaient dans leur patrie, ils rêvaient du Village. Alors se sentaient-ils déracinés et sans patrie? A un jeune Grec qui venait de m’expliquer la chose avec animation, je demandai un jour, si, au fond, il ne regrettait pas que des circonstances personnelles l’aient arraché à une patrie qui lui offrait un sentiment de sécurité. Il me répondit ceci: “J’accepte volontiers d’avoir été en contact moins étroit avec ma patrie puisqu’en contrepartie on m’a ouvert des fenêtres sur un monde plus vaste.” Nos Anciens ne sont pas des sans-patrie, mais c’est leur conception et leur sentiment de la patrie qui s’est élargi.



# School Without Walls

**Mary Stapleton**, Convenor

World Education Fellowship Working Party.

## WHO ARE WE?

We are a network of architects, community workers, parents, students and teachers who are interested in looking at new structures in education to replace our outmoded, institutionalised schooling-system; and are concerned with the better use of human and material resources in education.

## WHAT ARE WE DOING?

In 1971 we displayed an exhibition in discussion groups, and at WEF conferences in Belgium and Scotland.

We made contact with free school movements in Denmark, England and the USA, and have looked at other programmes in education which allow for the rights and needs of individuals.

A Trust Fund has been set up within the English Section of the WEF, over which James Townsend has offered to help administratively, so that we can raise money for proposed projects — such as the conversion of a Bus into a Mobile Classroom.

We are continuing to investigate the uses of mobiles as 'resources', and the publication of Robin Webster's article on this subject in *WHERE* (August 1971) has resulted in action by some schools.

A Research Index, started by Eileen Eisenklam has been taken over by Jim Dowd, librarian. Among other items we are recording are the progress of such ventures as Action Space (by Ken and Mary Turner), Children's House (by Olive Kendon) and Don Pavey's Junior Art and Science Centres.

Projects that have concerned us include those launched by Jane Buckley's students at Hornsey College of Art, and others by the students of the School of Environmental Studies.

Through our Network we have been able to put people doing similar work in touch with each other. In 1972 we hope to increase the number of contacts through more publications, information sheets and participation by members.

## TUESDAYS AT SIX

Meetings are held in Robin Webster's rooms, School of Environmental Studies, University College, Gower Street, London, W.C.1. (01 387 7050 Ext. 650) from 6.00-8.00 p.m. on Tuesdays in term time.

The purpose is to discuss the implications of such matters as de-institutionalised learning, community based resources and participation in education. And to follow up these discussions with immediate action — for example, we need more specific information, and we need to follow up enterprising projects.

Please join us whenever you can. Further details from Mary Stapleton, Kenry House, Kingston Hill, Kingston-upon-Thames, Surrey — whose earlier accounts of this work are to be found, arising from the ENEF conferences at Brighton and Pulborough, published in the *New Era* as follows: 'Towards Tomorrow's Schools', Sept./Oct. 1967, p.154; 'Children in a Caring Community', April 1968, pp.116-7 and 'Planning the School and its Environment', November 1969, pp.214-6.

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## COMING TO SCHOOL IN THE YEAR 2000

'School Without Walls' sent in the following script for a competition on how to brief a TV producer who would be visiting our school in the year 2000 in order to make a programme about education. We were told to indicate the areas he might visit, and to explain the underlying philosophy.



The results of the competition were published in the 'Times Educational Supplement' of 17 and 24 September 1971, and this script is printed by permission.

### **Brief to the T.V. Producer:**

An architect once said to me:

"Why should a school always sit on its bottom?

Why shouldn't it get up and go somewhere?"

This idea is now a reality. **School in 2000** is no longer thought of as a single place in which most children and their teachers spend most of their time, but **is a network of inter-communicating places where human and material resources are together available to the whole community.** When you visit me in my office at the neighbourhood centre, you will only be seeing a small part of the school to which I belong, and will only be seeing one of the many bases from which I work. I am both home and community based, part of my work being with families in the neighbourhood to whom I am attached as a counsellor, with special reference to the tutoring of their younger children.

**Learning begins at home**, and it is the policy of the Education Services to foster this learning by babies and young children in the place where it can best take place. My job is to support the parents who now participate so much more in the teaching of their own and neighbours' children. This change in the educational system has come about through the emphasis in the last three decades on parent education, through the part in schooling that many fathers are now able to take on account of their shorter working hours in our automated society, and through the development of 'school of the air' to meet the needs of younger children. To ensure that all children are receiving an adequate education at these important early stages, **home-based schools** are supplemented by **mobile play-rooms and classrooms** manned by play leaders and tutors. These mobiles are also used as a bridge between the home environment and more distant places.

There is now no compulsory transfer-age from this first stage in education to the next one

which is **tutor-based at the neighbourhood centre.** This enables children to be moved according to family circumstances and according to their own ability and stability. In this way it is far easier to include most handicapped children in the educational system, and to cater for the needs of highly intelligent children who need to live more adventurously and with a wide range of resources.

We have to make sure that, in our changing pattern of education, the adults have as much **personal freedom** as we are trying to give the children! In working among families, and in a neighbourhood centre that is open until late at night, a teacher could easily become drained of his own resources. To counteract this, his 'office hours', though more flexible in timing, are limited, and he is expected to spend time in renewing himself through the wide choice of activities offered in the environment. The increased **opportunities for teachers to come into contact with other adults** through their working days has been one of the chief benefits gained from the welding of education into the community life.

### **The neighbourhood centre**

The neighbourhood centre that you will be visiting for a day is concerned with the education of the whole community. It is, in the first place, **a meeting point** for people of all ages; **a teaching place** for the tutors of young children who have their offices at the centre, alongside the offices of other workers in the community; **a stepping off point to other resources** in the district.

You will be taken to see **the workshops** which are in use all day by members of the public, **the social centres**, and the **area owned by the children.** The most interesting area is the hub of the buildings which is known as the **communications area.** Here adults and children interact, and working alongside the technicians we help the children to come to the centre for tutoring to learn to use the facilities, such as audio/visual equipment as soon as possible. It is their key to the **independent learning** and **self-paced work** that we are trying to foster in them. Here, too, they can learn to gain access to the many facilities



offered by the **education services working through the community.**

### **The use of community resources**

Nowadays most of the firms and public utilities in the area participate in the education of children by appointing trained staff to use their expertise and teaching skills in providing courses 'in situ' where better resources are to be found than could be provided in the old-type schools. The older children, having booked a course through the communications centre, go there independently. The younger ones may travel to the resource base in a mobile classroom with their tutor, and work near to the resource without interfering with the adult work going on there. In this way the children gain a thorough knowledge of their surroundings, and have real experiences of people, places and things on which to build in their further studies.

### **The pattern of teaching in our education system**

At the neighbourhood centre you will have an opportunity to meet a number of teachers, and to attend a planning meeting held by a group of teachers and community workers. You will find that teachers have a diversity of roles, some being concerned with the **curriculum planning** as a whole, some liaising with experts in the community to plan **specialised syllabuses** for work at resource bases, or **programmes of self-checking work** to be done at home or at the centre. Some of the syllabus planners work through book-publishing firms or film and broadcasting companies, but keep in close contact with those of us who are concerned with the day to day care of the children, among whom are the **teacher/technicians** and the **tutor/counsellors**. Time for liaison is essential to our work, and has been made more possible through the co-operation of many adult helpers, and through the system of work itself which allows children to be working out of our sight from time to time.

### **Events and gatherings**

As the children are dispersed for much of the time, working in pairs or small groups, or occasionally preferring to work alone, we have to ensure that there are times when they will

come together to enjoy and assess the work that they have produced. Whilst you are at the centre you may see a large group of fifty or sixty children gathered together with their tutors to see a video tape that a group has made, or to hear some electronic music they have 'composed'. In these gatherings, too, we introduce them through films or a speaker to new possibilities in learning, and receive broadcasts from pupils who are away at camps or studying abroad. Smaller groups at the centre may be discussing values, or working them out through role-playing activities. Simulation games are popular, and so are the press-button games which encourage the use of different kinds of thinking strategies. **It is a tutor's work to watch and foster the growth of individual patterns of thinking** which each child uses, and to lead them towards more adult forms of conceptual thought. **Testing** is only used as a formal exercise at times when children are failing, and although the children are encouraged to **record** their work for their own satisfaction and as a means of 'feedback' of information to the tutor, record keeping by the teachers is kept to a minimum. These records are no longer needed in the future as a guide to employers, and, now that there is a National Children's Register — not just a register of children at risk it can be a temptation to document the children's lives too much. We are trying to preserve individual rights.

### **In summary our main aims as teachers in 2000 are:**

to provide — within this complex system of resources made possible by an efficient network of communications — a 'network of care' for the whole community, and in doing this to provide for growth of individuals towards independence of thought and autonomy within our society.

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#### **Relevant publications:**

The Great Brain Robbery by Keith Paton (102 Newcastle Street, Silverdale, Newcastle-under-Lyme, Staffs, ST5 6PL). An anarchist publication, 1971, 67pp., consisting of an attack on Ethics and Education by R. S. Peters. 20 pence.  
Deschooling Society by Ivan D. Illich. (Calder Boyars, 1971. £1.95).  
Ivan Illich and In Praise of Conviviality by Richard Wollheim. The Listener, 16 December 1971.  
The Little Red School Book by Soren Hansen and Jesper Jenson. (Stage 1, 21 Theobalds Road, London, WC1X 8SL, 1971).  
Children's Rights (Editorial address: 24 Manor View, London, N.3. 01 349 9711. 18p single copy; £2 for 12 issues).



# **John Dewey High School, A new Experiment in Secondary Education**

## **Dr. Virginia Rowley-Rotunno**

Associate Professor of Education, Department of Education, Herbert H. Lehman College of the City University of New York.

Schools, teachers and administrators are accustomed to receiving their full share of criticism — the most popular in America being Charles Silberman's, 'Crisis in the Classroom'. Though some of the author's criticisms may be justified, he categorically describes most schools as being 'oppressive', 'joyless' places and teachers and administrators, in general, as stagnant, authoritarian, and uncreative.<sup>1</sup>

When such comprehensive attacks are made, it is always a positive and happy experience to point out a creative experiment in education which seems to be succeeding — the case in point being John Dewey public high school in Brooklyn, New York — part of one of the largest and most complicated public school systems in the world. In fact, at John Dewey, many principles Silberman proposes to reform education, such as a more informal atmosphere, using the students' interest as a starting point for education, independent study, and the pupil-centered school<sup>2</sup> are basic to the school's founding ideas and are far from being new in educational philosophy.

## **History and Goals**

The genesis of this experimental high school located in the Gravesend section of Brooklyn's Coney Island dates from May 1963 when twelve members of New York City's High School Division met for a 10-day conference in Hershey, Pennsylvania, to formulate new approaches to high school education.<sup>3</sup> They took their lead from John Dewey, after whom the school is named and whose philosophy they wished to inculcate in developing the school. It was the first experimental high school in New York City and one of the few in the country in public education.

In concept and organization it breaks radically from the traditional model. The school's goal is to provide a realistic and practical route to mastery of knowledge, to encourage acceleration and enrichment, to stimulate independent creative effort, and to eliminate the stigma of failure. Students advance at their own rate and graduate when they have mastered the prescribed curriculum. Hopefully, because primary responsibility for learning will be developed in the student, each graduate will be well-equipped to succeed after graduation.<sup>4</sup>

## **Non-graded Organization**

A typical American high school operates on a two-term schedule per year with subject classes usually for 45 minutes a day and most students taking five major subjects. Classrooms have fixed walls and a central library. Physically, John Dewey High School is quite different. Most of its classrooms have moveable walls for large group instruction or programs when needed; traditional grades have been abolished; a period is called a 'module' and a 'term' is seven weeks long. The curriculum offers 40 electives with a student graduating in three years if he is willing and able, to a large extent through independent study.

Though conceived in 1963, this multi-million dollar high school did not open until 1969 with students recruited on a voluntary basis — those students living in the immediate district having first choice. At present the school has 2,100 students but by 1972 will have its full complement of 3,000 with grades 9-12. The student body represents a cross-section of the adolescent population of Brooklyn. There is no tracking. Instruction is provided to suit students with a vast range of abilities and backgrounds with enrichment and reinforcement available to all students.

About 50% of the teachers are volunteers, while the other half is appointed by the Board of Education. Faculty are selected on the basis of their flexible approach to education, love of teaching and of young people, and subject matter excellence. In general, it is a young but experienced faculty.



In more detail, there are nine basic features which mark John Dewey as a new kind of school.

**First.** The eight-hour day with modular scheduling extends from 8 a.m. to 4 p.m. and is divided into 22 modules or periods of 20 minutes. Every 20 minutes a buzz session is held and no time is assigned to the movement from class to class. Most classes meet for two modules but some may last for three or even four. Not only is the usual traffic in the halls reduced by this flexible scheduling, but more adaptable and concentrated study can often be achieved. Teachers are financially remunerated for the longer day.

**Second.** The term is divided into six 7-week cycles with approximately 36 school days, instead of two terms, during the school year. This results in entirely new programs every seven weeks, with the teachers having 35 rather than 10 different classes in one year. Instead of 10 or 12 teachers, students may have 35 different ones during the year. Furthermore, the school is in operation 12 months and includes an optional summer session or cycle.

**Third.** Resource Centers are provided for each curriculum subject area. For example, five social studies classrooms surround a glass-walled social studies center with resources of audio-visual aids, documents, reference books, private study cubicles, as well as a teacher and para-professional who, on a rotating basis, are in constant attendance. Thus, such important needs as research, independent study, tutorial help, and advanced study assignments are provided for.

**Fourth.** The grading procedure occurs at the end of each subject programmed and instead of letter grades the following are used: M (mastery), MC (mastery with condition), MI (mastery in independent study), or R (retention). For such grades as MC or R, the teacher prepares in triplicate a form indicating weakness. One copy is sent to the next teacher as a guide, one to the parent, and one is included in the student's record file for

follow-up help.

**Fifth.** Computerization is highly utilized in this system to speed efficiency. Every 7 weeks individual programs are made by computers for students, using the assistance of Brooklyn College computer facilities. Likewise, all traditional data such as report cards, lateness, attendance, admission and discharge data are kept electronically. The saving in tedious paper work is tremendous.

**Sixth.** Significantly, each pupil's program includes independent study periods. Programming is variable, however. More time of this kind is given both for those who are working on a special and often advanced project. On the other hand, less independent study is given to those students who wish to take more class subjects.

**Seventh.** As previously indicated, individual progress is stressed. In a 7-week cycle, students may take as many as 8 subjects or as few as 6. Students may elect to do advanced work, independent of prescribed classes. Progress from phase to phase depends solely on the mastery of knowledge, skills, and attitudes taught, as measured by accomplishment of research projects, by performance, by tests, and by teacher judgments.

The non-graded organization enhances both independent study and individual progress. Advancement by students takes place in each subject area at a rate determined by the student. Students may skip phases, take two concurrently, or complete 'mastery' in independent study, rather than under formal instruction. On this individualized basis students may complete high school in as few as three years, or as many as six.<sup>5</sup>

#### **Independent work**

Between one-fourth and one-third of the school's daily program is unscheduled. It is hoped that independence, self-reliance and judgment will be built in the student, with this freedom to decide what to do with his independent study time.

In addition, for those so motivated, there is



the DISK — Dewey Independent Study Kit — by which a student can independently work on advanced material. Each study kit, prepared by teachers, contains a series of lessons with their objectives, together with assignments and suggested topics, or a project or research paper. When it comes to the inevitable examination period, students must take and pass a two-hour written test in addition to completing an oral comprehensive examination and/or a special project.

Pupils may also use a DISK if they are retained in a subject. However, so far, they have not been as successful as those who have used DISKS for advancement, probably because more direct teacher guidance is necessary for those needing help. It is rewarding to see so many students seek tutorial help and advice in the subject area resource centers where teachers and aides are available throughout the day.<sup>6</sup>

In addition to the above, many other varied opportunities are open to the students during the independent study time: to do homework in a resource center, to use laboratories and libraries, to participate in sports, drama, art, or the many other club activities, to view films and filmstrips, or, at times, just to relax and sit and talk.

So far, from general student progress and attitude, it appears that independent study designed for creative activities, homework assignments, club programs, tutorial work or acceleration has worked effectively with most students and seems to indicate the validity of self-motivation.<sup>7</sup>

### **Student-Teacher Rapport**

The flexibility of the programming and the trust in student judgment has also moved over into the realm of student-teacher rapport. At present there is a general spirit of free, open discussion between students and teachers as to the effectiveness of lessons and program — a topic usually foresworn in more traditional high schools. The challenge appears to be to make each learning experience a better one, with students and faculty having this as a joint goal.<sup>8</sup>

The 'esprit de corps' appears fine with concerted efforts by the pupils to think about current problems and also to keep Dewey neat, clean, and shining. Pupil-made signs and bulletin boards can be seen throughout the building, emphasizing ecology, civil and human rights, as well as a clean school. It was interesting that when the second class of students entered in 1970, with somewhat messy ways, it was the 1969 founding class that set the tone of cleanliness and brought the 1970 class into line. Another student announcement, this one posted by the philosophy club, which impressed me was: "John Dewey Was A Thinker, Are You? If so, then join us in a friendly discussion of John Dewey, the man and his philosophy — a little of your own philosophy may be necessary."<sup>9</sup>

### **Evaluation**

So far, it seems to be a positive factor to have new students and teachers every seven weeks. The momentum of the program is tightly run and final evaluations are made in a course of several weeks rather than months. Teachers and students get to know each other more quickly and, not too surprisingly, students prefer unit testing to end-term testing, and the more tightly packaged curriculum.

How about the problem of retention after seven weeks? As usual, the retained pupils are most frequently under-achievers, those with learning problems and frequent absences. However, instead of being held over for 5 months, the period is 7 weeks and the remedial work is tailored to individual needs based on profiles of students compiled by previous teachers. So far, students seem to be responding well, possibly because of the shorter retention period and the quicker application of remedial help.

### **Counseling**

**Eighth.** A kind of omnibus counseling serves as the basic framework upon which the guidance program is built. The program stresses the school's two main philosophical objectives of individual pupil progress and individual study activities. Instead of the conventional grade advisors, regular guidance



counselors interview every student at least once during a cycle to plan courses for the next seven weeks and to assess strengths and weaknesses. This goal is obtainable because of the lengthened school day and the present favorable pupil-counselor ratio.

For the purpose of continuous guidance, the student's educational, vocational, career, and personal counseling needs are provided for by the same guidance counselor throughout his years at Dewey. In addition, small group guidance sessions are being planned to meet during non-class time to provide for the needs of students with common problems.

Complementary to the central guidance staff, all teachers serve in the dual roles of instructors and advisers. Close contact is also established with the home in all phases of counseling.<sup>10</sup>

So far, the Dewey key-notes of self-discipline, self-direction, individualization, and flexibility seem to be working with most students. For those not ready or attuned to independent work and those in need of intensive remedial work, a more direct course of study is being planned. A part of the future plan to increase the motivation and skills of these, so far, less successful students is to bus them to Brooklyn College for additional tutoring. Perhaps actual contact and study on a college campus may encourage the underachiever, in particular, to blossom. At any rate, it will be an intertesting experiment to watch.

### **Innovations in Curriculum**

**Ninth.** There are other interesting curriculum innovations at Dewey. In science, for example, using the school's location near beaches, frequent field trips are held for members of the Marine Biology course, thus affording students a first-hand knowledge of oceanography, a field rarely touched upon in the other high schools. Trying to check marine pollution and the clean-up of the beaches are some practical applications of the course. Some students have been motivated to choose oceanography and allied fields as future professions.

Art is another field given variety and enrichment at John Dewey. Art classroom sessions are at least 60 minutes long and a student may specialize in one field during a school year or try his hand at such activities as crafts, advertising, film making, sculpture, fashion design, painting, and printing. Because of the 7-week cycle he may more quickly and easily find the area for which he has an aptitude. Modular scheduling also permits for extra time in independent work and for participation in one or more of the art clubs scheduled each day. Several art classes have had recent exhibits at Brooklyn Museum and at Kings Plaza and more are in the planning stages.

For those students seriously interested in music as a career, there is added impetus, again because of the opportunity for independent study, the wide course offering the chance to practice in individual sound-proof rooms, and to consult frequently with their teachers. However, the music resource center attracts not merely those interested in serious study but also those who seek music for pure enjoyment and recreation. In music, there are already thirteen different clubs, ranging from band to various individual instruments, besides the required course in music appreciation. It is interesting to note that of the first thousand students who entered Dewey in 1969, 750 joined some kind of music club and have stayed with it.

Business skills are not neglected at Dewey, typing being a required course for all students, not only because of its utility but also because a number of studies have shown a positive correlation between skill in typing and improvement in reading and spelling. For those who fall behind there is retention for another cycle until the necessary skills are acquired, together with individualized work for deficiencies and remedial work in the typing resource center.

In the fields of steno and accounting, some students have taught themselves by using DISKS, coupled with special tutoring from teachers in the resource center. The Business Education Department is a model one of up-



to-date equipment and the latest in audio-visual materials. An example is the diatype which diagnoses 'typing ills' and prescribes corrections and electronically taped instructions for typing. The short hand lab is open during the entire 8-hour day so that students may spend extra time developing typing and steno skills using pre-recorded lessons.

In the area of foreign languages, students may choose conversational Spanish or French, instead of the traditional foreign language course. Hebrew, Italian, and Russian are also offered. Each language has its own club.

So far, the more frequent change of teachers has appeared to be an impetus to learning because of attuning students to different accents and rates of speed. The students are further exposed to a variety of conversational speech in the language resource center and the language lab, both of which offer fine opportunities for practice and independent study for gifted language students.

Unique experiments are also being conducted in the social studies field. Reading and independent study are integral parts of the learning program. After the required readings of a unit of work are completed, each student takes an oral examination before a panel of three teachers, and then a two-hour written test. To achieve a grade of mastery, a research paper must also be completed. The program appears challenging to many students and, at present, 100 pupils are enrolled in a cycle doing highly advanced work. Also, concurrently, there are 13 social studies clubs ranging from Afro-American Culture to Stock Market Procedure. The Department, which has the reputation of being one of the best in the school, also has two lively, student-run newspapers, the 'Gadfly' and 'Crossroads.'

The reading program in social studies is highly varied and enriched, calling upon the use of novels, biographies, and pertinent non-fiction. Texts are used mainly for background information and emphasis is put on the discovery-inquiry approach combined with thematic teaching. Continuity is possible be-

cause social studies classes meet four times a week, in two one-hour sessions and two forty-minute sessions. Some of the courses currently offered are Russia, Japan, India, China, Mideast, Africa, Emergence of Modern Europe, American Cultural Values, and Struggle for Democracy, among others.

Again, there is a well-stocked, heavily-used resource center and learning lab with emphasis on the latest in audio-visual material. Teachers work in groups in preparing lessons, materials, and lectures, and there is experimentation in team teaching. Occasionally, large group instruction takes place, especially in conjunction with vital issues such as last spring's Vietnam moratorium.

Mathematics, which is often a problem subject for many students, is also designed to enable each pupil to proceed at his own rate. If a course is too difficult for a student, rectification can be made in a few weeks, instead of months. The same is true if a subject is below the competence of the student. It appears to be an advantage in arranging maths courses that consists of two 60-minute periods a week, which makes for a more intensive concentration. Talented students can easily advance by independent study and so also can motivated weaker students who obtain individual aid in the informal setting of the maths resource center, as well as in the classroom.

Basic in the curriculum, is an imaginative English program. Literature is a natural for independent study and once the required readings are completed, students take a two-hour written exam. In addition to their independent readings, students also take a course in class. Often 100 students are enrolled in the popular seven-week cycle course in short story or modern novel using DISKS.

For those who need to improve their reading skills, a special power reading course is given each cycle. Students have a choice of 8 different courses each cycle, with certain courses being sequential, such as creative writing and journalism.



Advanced seminars and multiple workshops are set up for pupils who desire to follow a highly specialized English program. For example, a student talented in theatrical arts is able to examine the field in depth by learning dramatic techniques, participating in acting and speech workshops, and taking seminars in film production, play direction, and an interdisciplinary course with the Art Department in stagecraft.<sup>11</sup> Seventeen functioning clubs also offer independent study opportunities ranging from creative writing to television production.

Physical education is also quite different at Dewey since there are only intramural sports. A student writer gave the reason in a column entitled, 'Why', in 'Crossroads'.

The Dewey philosophy says that students should have a peaceful learning atmosphere, without the pressures of competition. The administration feels the interscholastic sports would be destructive to that atmosphere.<sup>12</sup>

However, there is a complete intramural athletic program. There are 7 offerings for boys ranging from baseball to track and 11 for girls from ballet dancing to volleyball. Health Education is another example of a rich and varied club and independent study opportunities offered to students at Dewey.

### **'Dewey Day'**

To the observer, true rapport and enthusiasm appear to prevail in this aura of experimentation and active learning. This atmosphere is especially highlighted on 'Dewey Day', a day free of formal classes at the end of each cycle. This day provides an even fuller opportunity for students and teachers to really get together informally, to discuss, organize a special program, or just do as they wish. For example, there are student-teacher contests, joint workshops on many subjects, and special club offerings.

Some of the activities of the last Dewey Day outlined in 'Echo', the school newspaper, were an intramural basketball game which packed the gym from 'wall to wall', and a demonstration by the Long Island University gymnastics team. A Folk Dance Workshop

inspired some students to sign up for a similar club during the next cycle. Another workshop sponsored by the Guidance Department highlighted the topic, 'Going to College'. Other students and faculty explored the question, 'Where's Dewey At?' As the student reporter said:

It was good to see students and instructors agreeing and disagreeing on various subjects and not being afraid to express their feelings openly. There was no communication barrier between students and teachers felt here.<sup>13</sup>

There was an exciting 'Battle of the Bands' and an interesting program about Korea and Hawaii worked out by students and teachers featuring slides, artifacts, maps, pictures, and books of these areas. The hope was expressed that a travel club might be formed. New ideas about the judicial process were featured by the Debating Society in a mock trial of Thomas Jefferson, on the charge of advocating the violent overthrow of the British government. Many other stimulating programs could be cited.

### **Meaningful and Exciting Learning**

As one walks through the corridors, workshops, clubs, and resource centers, sits in on classes, and talks to students and teachers at Dewey, one senses a true feeling of learning taking place — learning in an aura of excitement and meaning.<sup>14</sup> It is significant that no student demonstrations have ever been held at Dewey, at a time when many other high schools and colleges were rent by student rebellion and violence. The school seems to have captured the fundamental meaning of its great philosopher-namesake who put his trust in the fundamental joy of children in learning, when motivated by experiencing meaningful activities rooted in their interests, talents, and needs.

The philosophy of the school is in close ideological harmony with the thinking in the Plowden Report<sup>15</sup> and with current experiments in the British schools which are reshaping English education and influencing American educational rethinking.

The spirit of John Dewey High School can be



best summed up in a student article in 'Crossroads', one of the student-run social studies newspapers:

A school should be more than classrooms and curriculum; it should be a learning atmosphere. Dewey is this kind of school. With students coming from all over Brooklyn, Dewey can be compared to a melting pot. Why is it that racial tension does not exist in our school? Is it because the type of student who comes to Dewey is one willing to accept the beliefs of others? Or is it because of the school's less competitive attitude? At any rate we are learning more than subjects—we are learning about people and life.

We chose the name 'crossroads' for those reasons. Our school is a place where different beliefs and varying attitudes have their paths meeting one another. We are at the Crossroads.<sup>16</sup>

In a free society, open discussion, experimentation, and the testing of theories are basic to the fruitful growth of any institution and, of course, primary to education.

I hope the experimental spirit at John Dewey High School spreads throughout the public secondary school system. Already, largely as a result of the success at John Dewey another experimental New York City public high school, the Hillcrest, in Queens, began operation in the Fall of 1971. It is also to be hoped that the current debate and exploration in educational philosophy and methods, both here, in Britain, and in other parts of the free world, may lead to a fuller realization of the educational goals of 20th century democracies. Making education meaningful and functional for today's youth may, in the long run, be the very salvation of the institution of democracy, itself.

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## What is 'Progressive' Education?

### Editors' Note

Dr. V. Rowley-Rotunno describes a school which perhaps many readers of New Era might admire or envy—some would perhaps criticise. The editors would welcome contributions for future issues of New Era which attempt to identify and examine more precisely the values, ideals or educational principles embodied in schools like the one described here. More specifically we invite you

a) to attempt to identify more precisely than was attempted in Dr Rowley-Rotunno's general descriptive account what are the qualities of this sort of 'progressive' school which are to be valued (or condemned?)—and

b) to attempt to show **why** these qualities are to be valued (or condemned).

For example (and only for example—there are of course many issues which could be taken up here)—what is the **difference** between learning and the 'meaningful' learning which is applauded in the preceding article? In what sense and why, should the school curriculum be rooted in children's interests? (See Pring in the next, March number on this question). What sorts of freedom should we be concerned to secure for children? and why? Is there any difference between freedom, licence and anarchy? Are all these to be valued?

What does 'progressive' education really stand for, ladies and gentlemen—and why if at all is it to be defended and extended in the schools and colleges of our society?

Your ideas please!

D.B.



# The Beginnings of Theoretical Thinking about the Education of Children of Pre-School Age

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Education belongs to those social phenomena which have accompanied human society since the dawn of history. If we are to understand the tendencies of its development in our time, we have to turn our attention to those historical periods in which the roots of present-day educational efforts and views were formed. These periods include, in ancient times, also the period of antiquity which represents one of the most remarkable stages in the entire evolution of human civilization.

The beginnings of the thinking about the development of the child, his care and education are to be found in ancient Greece where the foundations of European cultural traditions were taking shape. Here culture reached, in the course of several centuries, a considerably high level which created the conditions for the birth of philosophy. In its womb the sciences, including the science of man, started to develop. Much has been written already about the concept of the education of young children in the work of Plato and Aristotle.<sup>1</sup> According to the results of the research carried out by G. Gusdorf<sup>2</sup> Hippocrates, who elaborated a programme of medicine embracing man as a whole, from the physical as well as from the mental angle, in relation to his environment, may be regarded as the creator of the first science of man — in modern language of anthropology — combining the elements of medicine, biology, psychology, geography and ethnology.

It is particularly the Hippocratic tract on eight-month children<sup>3</sup> which shows that the study of the child has been included in the framework of the science of man since the time of Hippocrates. This work consists of 10 brief chapters and deals with the question why children born in the eighth month of pregnancy

are unable to live. By proofs founded on analogies and based on empirically acquired knowledge the — today already obsolete — conclusion was drawn that a child born in the eighth month cannot live because it is unable to endure the crises which immediately follow each other — the diseases afflicting every foetus in the eighth month, and every newborn child during the first forty days of life. The author starts here from the common concept of the development of man, according to which life is afflicted by crises at certain intervals which determine sickness, recovery and death of man in general and, as far as women are concerned, conception, abortion and childbirth. According to the knowledge of the period, the regularities of this development are sought in values of time which can be expressed numerically. The author also gives facts on the mental development of the child: after forty days newborn infants

“see objects more clearly, hear human sounds which was not possible earlier, and this period brings progress also in the power of perception which finds expression in the manifestations of the body. Reason is, however, clearly present in the body from the first day. Thus we see the sucklings occasionally laugh or cry in their sleep immediately upon birth and, when awake, they laugh and cry immediately, all by themselves before reaching the age of forty days. On the other hand, they neither laugh nor cry if we touch or stir them before having attained forty days, since their abilities are dulled (by mucus, . . . and therefore they die), which constitutes a general example showing that everything composed of equal parts has been given the natural ability to change in precisely fixed periods.



“During the first year there occur many cases of sickness and recovery, at a rate corresponding to the individual months and days. In the seventh year many additional physical changes take place; the children’s teeth fall out and new ones grow.”<sup>4</sup>

In the Hippocratic work the observations on the mental development of the child are incorporated in the knowledge of, and the reflections on, the problems which are, from the point of view of present-day knowledge, examined within the scope of embryology, physiology and philosophy. The development of the child is viewed from the aspect of the common regularities of the development of man in relation to the environment. By this approach, combining empirical knowledge with philosophical interpretation, the Hippocratic work is remarkably topical still although it contains some concrete pieces of knowledge which have become obsolete by subsequent development. From this work as well as from the fragment on the seven-month child a number of works on children and their treatment may then be traced which serve today as sources for the study of the history of medicine.

Theoretical reflections on children and their education from early infancy were brought by Plato and Aristotle, the eminent representatives of Greek systematic philosophy of the classic period. Plato includes them in the framework of his social deliberations on the state. As in his judgement the interests of individuals concerning property and family constitute the greatest danger for the state, Plato demands in the ‘Republic’<sup>5</sup> the introduction of a community of women and children, in addition to the sharing of property and regulation of the number of inhabitants on the basis of selection of able individuals, state education of all freemen; slaves are excluded from education. In the further development of his views Plato abandoned the requirement of consistent state education from birth and he entrusted the family with the care for the youngest children.<sup>6</sup> Regarding the beginning of every thing as most important because at the beginning it is most shapable,<sup>7</sup> Plato directs the attention of the society to the care for the new generation which should start

with the provision that children may be conceived only in intercourse between the best men and women.<sup>8</sup> Pregnant women are recommended equanimity and a cheerful mind as well as abundant physical exercise through long walks, which has a favourable effect on the nourishment of the embryo and thereby on its vigour.<sup>9</sup> Plato demands that the newborn infants be breast-fed. He also pays attention to the significance of movement from the point of view of mental hygiene; he observes that the passive movements made with the child by the nurse when holding him in his arms help to overcome infantile fear and thereby to secure the mental balance of the child. Ease of mind is important for the further shaping of the human character which is influenced by the habits of early childhood in a decisive way. It is therefore desirable to afford the child care until the age of three, protecting him from pain and fear and providing him with an atmosphere of ease and comfort.<sup>10</sup> This does not mean spoiling the child but teaching him neither to seek enjoyment nor to evade distress, and to cherish a certain mean course. From three years physical training is joined by moral education requiring that morally perfect ideas be implanted in the children’s minds through the intermediary of selected tales and poetry. Through play imitating the occupations of the adults the child should prepare for his future activity. All children of a certain neighbourhood should meet and play together at designated places in the sanctuaries where selected women would supervise their behaviour and discipline.<sup>11</sup> After the sixth year the children are divided in two groups according to sex; women and men are equal in their opportunities of access to further education and to future positions. The entire education is aimed at forming the child, mentally and physically, for the good and the beautiful, and at making him a good citizen, ruling and ruled by justice, the idea of which constitutes the basis of Plato’s ideal state. The state Plato regarded as ideal was a class state in which the rule was entrusted to the philosophers.

Aristotle who continued from Plato, differs from him both in some views in the sphere of care for the new generation (e.g. regard-



ing the relation between education in the family and public education), and in his entire approach to the examination of the problems involved. While Plato applies logical methods within the scope of this concept of the ideal state, to Aristotle man is the subject of both philosophical and empirical research within the framework of his science of man, following the conception of Hippocratic medicine. Aristotle examines man as a part of live nature and reveals the qualities which are specific for the human body and the human mind. Man is born as man not like other animals, with certain physical and mental properties. While the life of the other animals is determined, in the first place by the innate properties and is only to a minor degree influenced by habits, the life of man is determined by innate abilities as well as by habits, and finally by reason which he alone of all creatures is given.<sup>12</sup> In education of man all these three aspects have to be in harmony: first the human body has to be cared for, habits should then be formed and, finally, reason, developed in this process is the basis for the forming of habits and both aim at cultivating reason.<sup>13</sup>

Like Plato, Aristotle attaches great importance to the education of the child in the early years of life, regarding it as the beginning of the further development of man. Aristotle rejects Plato's community of women and children and considers the family the basis of the community and the state. The bringing up of a child until the age of seven is entrusted to the family where mutual love is reigning between parents and children.<sup>14</sup> Aristotle determines the most appropriate age for contracting marriage and requires that the parents should be in good physical condition and hardy. Adequate activities, walking, substantial food and calm mind are again recommended to women during their pregnancy. In order to regulate the number of children Aristotle recommends giving preference to interruption in the first period of the development of the embryo than the putting of sickly newborn infants to death.

After his birth the child should be fed on milk. Appropriate movement is recommen-

ded, including — in contradistinction to Plato — screaming and crying which Aristotle considers good exercise for a child. In order to get used to the cold the child should be hardened with water. Until the age of five, children should be given the opportunity of sufficient exercise at play and various occupations, but they must not be overburdened with hard work and learning. In their games the children have to be afforded the possibility to imitate the various jobs which they are going to perform as adults, but activities not appertaining to a freeman are excluded. Manual work, according to Aristotle, is the lot of the slaves and the very contact with slaves is rejected. Suitable tales, stories, pictures, songs and plays should be selected for children with regard to their further life and with respect for the requirement of moral purity. Between five and seven the children attend instruction as passive participants, after the age of seven they take an active part in it. The education in infancy is followed by two further stages: the first until 14 and the other until 21 years of age.<sup>15</sup> The aim of the entire education is to make all people become good citizens and create the best community, by which Aristotle understands a democratically organized society of free people with the exception of slaves.

Plato's and Aristotle's views constitute the basis of Greek thinking about the up-bringing of children of early age which has been further developed by the thinkers of the antique world and later by the representatives of humanism and the enlightenment. From among the ancient philosophers we should like to mention Plutarch who informs us in greater detail than the former thinkers about the relation of the slave society to the child. From the biography of the ruler Lykurgos we learn that in Sparta the children did not belong to their parents but to the society. At a particular place, called Lesche, the oldest representatives of the tribe examined the child as to whether it was strong and capable of education or not. In case it was sickly, it was thrown into the abyss of Apotheta, because for himself as well as for the society it was better not to live than to become a crippled or infirm person.<sup>16</sup>



As is evident, the social position of the child in the slave society is characterized by inequality of rights in relation to the adults,<sup>17</sup> since his right to life was considered from the aspect of social utility and was dependent on the representatives of the community without respecting the value of human personality. This was connected with the fact that in ancient Greece man was regarded as part of the social entity; this consciousness of civic solidarity emanated from the collective feeling of the tribal classless society the Greek slave system had developed from.<sup>18</sup>

Plutarch graphically expresses the high esteem for good breeding and education which is characteristic of the ancient scholars in general.

"Noble birth is a beautiful thing but it is a gift of the forefathers. Wealth is a precious thing but it is a gift of Fortune, who frequently took it away from its owners to bestow it upon those who did not expect it. Considerable wealth is also the goal of all usurers, mean slaves and informers and, which is worst, it often is the situation of the most contemptible man. Glory is certainly a noble thing, but it is inconsistent; beauty is a splendid thing, but of short duration; health is of immeasurable value but it is passing; strength is an enviable thing, but it may be undermined by illness and age. . . . From among all the gifts we are given, only education is immortal and divine."<sup>19</sup>

The ancient thinkers did not bring much concrete knowledge, nor give detailed instruction, for the up-bringing of children and what they did bring was determined by the limits set by their time and by the low level of cognition. It is mostly outdated due to subsequent development; nevertheless, the vitality of their intellectual heritage consists in the fact that the problems which they reflected upon were, in many cases, posed for the very first time and they were examined in their fundamental relations to human knowledge as a whole. There appears on one hand the type of education secured exclusively by the state and on the other hand that of education provided solely by the family, as well as the combination of

both. The care for the young generation is being solved in relation to the generation of the parents and is guided by the endeavour to regulate the population and by eugenic aspects. A healthy development in the pre-natal period should be ensured by the appropriate regime of the mother during pregnancy. The care for the newborn children and the sucklings should respect the natural need for breast-feeding and make it possible for the child to become hardened and to get sufficient exercises which is indispensable for physical as well as mental hygiene. The care for the body has to be joined, from early infancy, by moral as well as by intellectual education. From earliest childhood child care and education are viewed from the angle of unity of the educational process from birth to adult age and are directed towards the goal of *kalogathie* which is common to the individual and to society. The practical requirements of child education are theoretically substantiated by the antique ideal of the harmony of the physical and mental aspects of man, by the importance of the beginning for the further development and by the core of human nature with which the external influence exerted on the child should be in accord.

The questions posed by the representatives of Greek systematic philosophy of the classical period have become, in the course of history, the subject of reflections and research by innumerable generations, and present the fundamental problems of the theoretical thinking about pre-school education as well as of other sciences of man in our time.

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# Towards a Science of Form\*

Lancelot Law Whyte

## Dedicated to Herbert Read

I term, then, that goodness that first comes to children 'education'.  
—Plato

... it is no longer a question of moral exhortation or religious revivalism; it is a question of having faith in a few simple ideas, for only such simple ideas can transform the world.

—Herbert Read

We cannot yet identify those simple ideas with any certainty. This essay merely expresses my personal conviction; it is my testament regarding the future.

Assume that mankind is near its darkest hour since it became aware of itself as an organic species, and that the worst of the crisis will shortly have passed. This is conceivable; history often surprises. Who will then be seen to have pointed to factors making for sanity? I believe that Herbert Read will be one. He usually called the main redeeming principle that he saw: 'education through art'; but I am not disloyal to his thought if I express it as **sanity through the spontaneous esthetic imagination**. Or simply: health through the healing unconscious.

This is a revolutionary idea. It implies a transformation of the individual and of society, and its full implications are not easy to recognize, for it touches one of the characteristic blind spots of our time: we tend to regard the unconscious mind mainly as a source of trouble and underrate its power for good. A prophetic idea such as Read's cannot be socially valued at its true historical significance until the moment arrives when in a flash it comes into general awareness as obviously valid. In 1967 Read said that his simple idea 'may still conquer the world.'

I shall describe Read's idea as I see it and then link it with a similar idea of mine. My aim is to allow the two — if, indeed, they are two, not one — to be seen as aspects of a radical and still largely unconscious change in the condition of the human psyche which is already in progress. There is nothing irrational or biologically unlikely in such a change. It is an organic readjustment<sup>1</sup> from dissociation and relative disorder towards a more unified order of a historically novel kind, an adjustment of the same character as the unconscious healing processes of organisms.

Why do I take on myself to interpret Read? Because we share a message which arose as a response to identical experiences. There are many differences between a Yorkshire poet and an Edinburgh natural philosopher. But there is a parallel between certain features of Read's life and thought and of mine which is relevant here, because without this common experience in mind as a symbol of human failure in this century the thought of neither can be understood.

We were young Officers on the Western Front in the First World War, Read being three years my senior. Both were so affected that we were forced to conclude, like voiceless millions around us, that the moral and religious basis of Western society was inadequate and a fresh vision needed which might one day inspire a new civilization. It took long for the personal trauma in each to be in some degree repaired. Read was left with the sense, almost a conviction, that conflict was the ultimate condition of everything, and had to regain balance before he could discern a path to social recovery. I was in a state of confusion with no convictions and many years had to pass before new organizing ideas could take shape in me. Thus it came about that our most influential books, those in which we each offered a social diagnosis and a possible therapy appeared twenty-five years after that trauma: Read's 'Education through Art'

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in 1943 at 50, and my 'The Next Development in Man' in 1944 at 48. The second World War had left no excuse for further delay; anyone who felt he had something to offer must do so.

Moreover our diagnoses and hopes were identical. Read saw 'the secret of our collective ills (in) the suppression of spontaneous creative ability in the individual,' and I traced the 'conflict between spontaneous and deliberate behaviour' to a 'European dissociation' of instinct and intellect. Read called the factor which could redeem man the 'spontaneous esthetic imagination'; I described it as the 'formative faculty' guided by the unconscious coordinating process of the brain-mind. Both recognized the crucial importance of biology for man's insight into his own nature in this century, and were influenced by Freud, Jung, D'Arcy Thompson, and Gestalt psychology. **Form** was a conception of great significance for both, as we were sustained by the belief that the only possible source of social health in a technological age was the esthetic, formative, and integrating power of the healthy spontaneous mind, in which conscious and unconscious aspects are inseparable.

Both sought to unify, but knew that the context of the world religions had vanished. It was necessary to look to something deeper than religion, art, or science in the narrower senses of specialized and separated modes of activity. That deeper factor was the imaginative faculty from which all culture has sprung. Thus one must look to a radical change in the organic-esthetic condition of the individual and of society, a change of heart and mind associated with a new awareness of and insight into nature and man and with a new social intention. To identify that possible change in mankind did not imply historical optimism; the rage of distorted men might end the story at any moment, as cancer may the individual life. Nor does that change imply moral progress, for it is a social adjustment to changed circumstances not to be understood as a long-term ethical 'improvement.' There is no miraculous millennium ahead, but adaptation to new human powers.

That was the shared experience and response.

I only realized the extent of this common ground after Read's death and I want to share it. We need the sense of comradeship, not only in the trenches of war where Read found it, but in the perplexing task of living in this equally shocking 'peace.' When so bitter a wind is blowing, should we not form a consensus of goodwill? Hence this essay. It deals with matters essentially esthetic, but it touches issues lying so deep that they carry implications which may seem to be 'ethical' or 'religious,' though not so in the traditional senses. I use the term 'esthetic' for the spontaneous non-purposive response to beauty, harmony, or order in a partly random universe, and when I speak of the 'spirit' of man I refer to the esthetic core of his mind.

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The gist of Read's simple idea is that the most important human norms are derived originally from the visual perception of organic forms and grace of movement. These give the infant and child its unconscious standards of harmony and unity, and determine the formal basis of the arts which thus acquire a social importance. A sense for harmony, potential in human nature, is evoked and strengthened by the sight of organic nature around us, in so far as a commercial civilization still permits this. But 'education,' from birth to maturity, is not designed to develop this sense by the full use of art and so the child fails to grow into what by his hereditary constitution he is capable of becoming: an imaginative, integrated, and spontaneous adult personality, a human organism displaying a characteristic personal differentiation. To restore balance and to give the oncoming generations a fair chance education in the widest sense should cultivate the spontaneous creative imagination more, and the discursive analytical intellect, with its memory records and specialist techniques, relatively less.

'The aim of imaginative education' says Read, following Plato, 'is to give the individual a concrete sensuous awareness of the harmony and rhythm which enters into the constitution of all living bodies and plants, to the end that the child, in its life and activities, shall partake of the same



organic grace and beauty. By means of such education we instil into the child that "instinct of relationship" which even before the advent of reason, enables it to distinguish the beautiful from the ugly, the good from the evil, the right pattern of behaviour from the wrong pattern, the noble person from the ignoble.'

This is an idea the power of which cannot be appreciated by minds disillusioned by the failure of ancient ideals, for it demands a new enthusiasm. I see no other factor of equal potential power in the present situation. There is beauty, harmony, and order in living things and in the tradition of art, and this is what we mean by 'form.' If this were better understood, valued at its true worth, taught for its timely immediacy, and lived in the varied manners fitting to each community small and great, the world would be transformed. This is Read's grand idea. Its nobility speaks for itself. He is saying that insight into the forms of organic nature and of art can deepen man's insight into and development of his own potentialities for harmony. The links between art and life are deep and subtle. But our faith must be that the vision of the order of nature and of art can unconsciously strengthen order in man and restore innocence.

In the narrower sense of education through art the idea is old. Plato and Schiller expressed it in the context of their times, and many others, Aristotle, Comenius, and Goethe, for example, held somewhat similar views. But these do not concern us. For Read's passionate conviction is distinguished by several features from the ideas of earlier thinkers: his stress on the individual, his emphasis on the visual sense and arts, his organic outlook based on an awareness of the crucial role of the organic realm and of biology, and his sense of urgency, as though the achievements or failures of the rest of this century might determine the fate of mankind for long to come. Plato speaks for eternity, Read for our unhappy time:

'The primary facts . . . are not ethical at all, but merely animal . . . the education of the esthetic sensibility is of fundamental im-

portance . . . [and] has for us its only object the integration of all biologically useful activities in a single organic activity . . . [in art] two main principles are involved: a **principle of form**, derived in my opinion from the organic world, and the universal objective aspect of all works of art; and a **principle of origination** peculiar to the mind of man . . . we only possess this gift [of establishing images] and retain it in so far as we all, in our degree and capacity, are natures in immediate contact with the **growth and form** [my emphasis] of the visible world . . . [re D'Arcy Thompson's "On Growth and Form"] this remarkable book . . . one of the classics of scientific literature . . . and a work of fundamental importance for the understanding of all the problems of natural philosophy, not excluding the nature and scope of art.'

Read regarded the unconscious impression made on the infant and child by the organic realm as the primary source of the most important of all learning and conditioning, because it is prior to intellectual development: the growth of a sense for harmonious forms and activities. His emphasis on 'growth and form' reflected no passing fancy. He first expressed it in 1943. In 1951 he wrote: 'Knowledge of form is the key to understanding not only in science but also in art. . . . Esthetics is no longer an isolated science of beauty; science can no longer neglect esthetic factors.' Finally in 1968: 'I believe that the most inspiring book an art teacher can read today is D'Arcy Thompson's "On Growth and Form."' He was continually calling attention to the need for what might be called morphological understanding, insight into form and its development, organic and artistic.

The existence of a single underlying basis, morphological and esthetic, of science and art was a commonplace to many thinkers from the Greeks, through Leonardo da Vinci and Goethe to others since, and in a new context it has recently become fashionable. It is now accepted that esthetic factors play an essential role in the working of the scientific imagination. But the social importance of this primary concern with order and form is still



understood by few and the idea of basing a civilizing education on it remains revolutionary. Read will never be forgotten where the human mind is honoured for **he was the first influential thinker to proclaim the urgent social importance of a deeper understanding of form, organic and esthetic, and of its genesis.** Without this understanding man cannot understand his fate. Here the terms 'organic' and 'esthetic' fuse into a single principle of ordering or **coordination**. Read's outlook implies an esthetic and ethic of coordination. 'Civilization is coordination.' Growth and form result from the coordination of parts.

How can each contribute to the needed esthetic sanity? Read says: by nourishing the imagination 'through openness to experience.' It is a matter of negative capability, of relaxing and listening to the inner voice. There is no 'God' giving us guidance from above; the enlightening intimations come 'from below,' from less conscious spontaneous movements of the mind. 'All that we can do is to remain in a state of openness to experience.' Some pessimists — such as Calvin and Freud — have regarded man's deepest nature, his unconscious mind, as a cauldron of evil awaiting opportunity. A more balanced judgment based on the experience of joy as well as pain — to say nothing of biological common-sense — suggests that in the long run more good than evil has come in the past, and will in the future, from whole-natured spontaneity. Read believed this; such disillusion as he suffered in his last years concerned recent tendencies in the arts, not his acceptance of life.

I have no doubt that Read's influence, though now relatively invisible, will ultimately prove great, for his insights meet an aspect of our greatest need and will form part of a wider movement, irresistible if disaster does not come first. But in the meantime Read's simple idea is frustrated by an awkward circumstance. The biology of man is not yet able to provide a valid conception of imaginative man. No evil genius could have devised a greater historical calamity. Image-making man in this hour of his great need, when traditional norms are no longer effective, has no adequate image of himself, and Read's idea floats in the

air. This is my cue, and the emphasis now passes from growth and form to the coordination responsible for both.

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'Form is never trivial or indifferent, it is the magic of the world' (Dalcq). For imaginative minds there is a magic about form beyond its esthetic appeal. Behind our conscious response to the elegance of a crystal, a flower, or an animal there lurks a challenge as though the beauty of such forms held a tantalising secret which stimulated our unconscious mind but eluded our awareness. This is indeed the case. The existence of regular spatial forms points to a human ignorance of the importance of which we are only slowly becoming aware: though forms are all-important and a deeper understanding of them must have rich results, only in a few simple cases do we yet know how they come into existence! There is as yet no accepted natural philosophy or comprehensive science of forms and formative processes. No one has yet uncovered this primary secret of nature: the genesis of spatial forms.

We do not even understand the story of our own genesis: how the tiny fertilized ova that were once all there was of you and me became you and me as we are today, functionally organized adults of human form. Though we spend our lives amidst forms and see little else, though at moments of insight we may become aware that growth and form cradle our lives and that our thoughts come to us from formative processes in our brain-minds, no influential scientist has yet posed this master question for man the creative organism: **Does one general law exist under which spatial forms are generated, and, if so, how far does this provide an analogy suggesting how the forms of the imagination and of thought emerge on the less conscious levels of the human mind?** This question is old to philosophy, but new to science.

Why is an understanding of forms and their genesis one of our greatest social needs? Because it should provide so compelling a biological image of the esthetic imagination that the world must willy-nilly take notice and



improve its education, the stifling of a young imagination being then seen to be every whit as wicked as choking a baby. Now some good news. I shall show that, as Read hoped, a Science of Form is already emerging which must provide health-promoting insights and eventually a valid image of man.

Here we reach the kernel of my faith in a simple idea, and my conviction that it is timely. There are moments in intellectual history when a corner is turned and new vistas light up the human mind. As I see it, we are near to such a corner today: we are on the eve of understanding inorganic and organic forms. When such a far-reaching event of this kind is close at hand it must already have been long in preparation. It is not difficult to know what is in the air many years before the Newton, Darwin, or Freud achieves the authentic step and irrevocably changes man's situation. It has become my vocation in speaking to young humanist America to spread awareness of this coming dawn, and it is an essential feature of my theme that it is easy for non-specialists to understand. If I am right the worst of the ugly age of specialism is already over, and the day of a new immediacy at hand. Readers not prejudiced by over-specialized training should be able to follow and to welcome my suggestions more readily than those scientists whose minds have been harmfully narrowed by a long tradition of successful specialism. Such are the paradoxes of intellectual history which never repeats itself and is always surprising.

It is sometimes necessary to make explicit what is obvious. This world contains countless ordered or partly-ordered, regular or less regular, spatial units, from molecules, crystals, and organisms to solar system and spiral nebulae. This is obvious, and only slightly less so is the fact that the universe as a whole and every organism in it is a complex hierarchy of spatial units, a sequence of larger and smaller systems, a chain of wholes and parts on successive levels.

The great inorganic hierarchy and the myriads of hierarchically structured organisms are very different. But the prevalence of this

type of spatial ordering is one of the most general characteristics of the universe and the least understood. For the units at each level in both must have a history and a time and manner of genesis, and the formation of any unit is often a step in the building up of a hierarchy. But no general law has yet been discovered showing how these units and hierarchies of units arise, under what circumstances, forces, and so on. Formative nature, Spinoza's **natura naturans**, is still a mystery. But we know enough to restate the first part of our master-question in the natural philosophy of forms: How and when did the units on the various levels of the structural hierarchies first come into existence? In 1900 A.D. no one dreamed of such a question; by 2000 A.D. scientists may know most of the answers.

Goethe had a useful rule: when faced with an intractable problem, turn it into a postulate. Let us provisionally regard form-genesis as too difficult for current physical theory and treat it as the main axiom of a future theory of forms. So we assert as a basic assumption, not itself requiring explanation but to be used in explaining other things, the existence of a class of processes in which spatial form is generated, to go beside the class of closed systems in which energy is conserved. We choose a scientific name for this important class of processes. 'Formative' is too general and we must avoid the association of terms that have already been used, such as **facultas formatrix**, **Gestaltung**, **nisus formativus**, and morphogenesis. So we select a short, Greek, unspoilt, and scientific-sounding term: **morphic**, and call 'morphic' all processes generating spatial form. 'Morphic' is a modern name for the spatial expression of the tendency toward unity, order, and intelligibility which Plato recognized in nature. If 'morphic' is as timely as I believe, it will shortly be as commonplace a concept as 'atoms' or 'conservation laws.' Name-giving in science can be of value, if it calls attention to timely problems.

Now an interesting thing has happened in the physical sciences since around 1860. The advance of physics, with its associated sciences, has followed two divergent paths. The first is



the progressive discovery, through a series of intellectual revolutions, of more comprehensive but increasingly abstract basic laws. This is the path of Maxwell, Einstein, and Quantum Mechanics. Knowledge is extended, but the mathematics gets more complex and further from ordinary visual space. This increasing abstractness and difficulty gives a paralyzing inferiority complex to those without mathematical training, and just when it is badly needed the voice of humanism is stilled. I believe that this tendency has reached a point where it must be reversed and that the next revolution in physics will be towards immediacy in visual space, and so welcome to humanists. But that is a personal opinion.

The other path is more congenial to non-specialists, and is laying the basis of a science of form. It consists in the cumulative identification of natural structures set in visual space. Here there are no revolutions; each identification, once fully checked, is final. I will mention some of these steps; they possess esthetic properties of order and symmetry of interest to everyone.

About 1860 the idea arose that chemical molecules possess characteristic structures in accordance with the manner in which the atoms are joined, like the symmetrical hexagon of the benzene molecule, and soon afterwards it became clear that many molecules are three-dimensional structures and need steric (3D) models. Thus stereo-chemistry, the first branch of the science of form and structure, came into being. There followed the remarkable proof on the simplest assumptions that there are 230 possible types of crystal (of the kinds then contemplated); the progressive identification of the structure of more complex molecules culminating recently in the structure of some of the giant biomolecules which operate as functional units in organisms (though we do not yet understand why globular proteins possess such a curious structure—oh! to be a young biophysicist today!); in 1953 the identification of the DNA helices of heredity; and during the 1960s the spread of the recognition that the inanimate universe and each organism is a complex hierarchy of levels of structure awaiting syste-

matic study as a hierarchy (it would be exciting to be a young theoretician of hierarchies in 1970!). All these identifications, and many more, are definitive steps towards a new kind of science, a science of structure accounting for all the patterns in the universe, their formation and interactions.

This is the century of structure and as we pass into its last third, research is moving from the study of stationary equilibrium structures to the processes by which they are formed and the changes they undergo. This is a fascinating new world of **ordered processes** and it will be marked by unexpected insights. I stake everything on this: **these insights will be startlingly simple and superbly elegant.** They will bring profound relief and joy to the human intellect.

To give some precision to this conviction which possesses me, here is a hint of the kind of new insight I anticipate, which may or may not be correct. All organic structural units are flexible and may **pulsate** as they perform their functions, simultaneously swelling and contracting and twisting and untwisting, so that after each cycle they come back to their original form, like the pulses of the heart. If so, to be 'alive' is to pulsate, all life on this planet partakes in such pulsations, and of course we too. I have no doubt that the structured and hierarchical universe in which we spend our lives is rich with such powerful simplifying principles, now lying just round the corner out of sight.

This second line of advance, the identification of natural structures, is cumulative, convergent, and in some realms accelerating, like the final stages in a jig-saw puzzle if no error has been made. As I see it nothing but world disaster can prevent an astonishing advance during the next decades, establishing once and for all major chapters of the new science of form. To make this more specific consider one major possibility: the discovery of the character of **organic coordination**, of the coordinated spatial hierarchy of processes which constitutes life.

During the last few decades the electron



microscope has brought within sight much of the working structure present in every living cell. This is a hierarchy of parts and wholes in visual space (**not** in abstract Minkowski-Einstein space-time). The atoms, polymers, enzymes, organelles, cells, tissues, and organs of every organism seem **prima facie** to be elegantly arranged in a complex hierarchical array 'so that' the process at the various levels cooperate to sustain the life-cycles of the organism. I cannot express the awe this holds for me. If one is only concerned with biochemical details, there is no cause for surprise. Equally if as a naturalist one is only concerned with the macroscopic life-cycles, one leaves the details to others. But organic nature knows neither bias. The miracle is precisely that complexity can form a unity, that the fantastically complex system of atomic movements and chemical actions are somehow coordinated to sustain the over-all processes which make up the life-cycles. Few scientists, alas, are as unbiassed as nature and are equally interested both in the complex atomic details and in the unifying organic coordination, though therein lies the true 'secret of life.' In 1970 this coordination is still a mystery, and it is perhaps the most challenging and far-reaching of all the problems yet encountered by exact science. What is the character of organic coordination, and how has it emerged and evolved on this planet?

In the inorganic realm there are processes which display high ordering and 'collective' or 'cooperative' properties, so that a complex system may sometimes behave as a unit. It seems that in the organic realm such cooperative properties and global processes are common and may dominate many regions, so long as the conditions are favourable to life. It is no empty assertion, but may well express the truth, that in this technical sense **life consists mainly of cooperative activities producing global results**. This is a speculative generalization to invite research.

Here a major issue arises on which, alas, countless scientists have prematurely taken sides, thus revealing personal prejudices not supported by 'the authority of science' (a dangerous concept). There are the **mechan-**

**ists**, who hold that the basic physical laws (though these are not yet known!) can cover all the properties of organisms, and the **vitalists**, who consider that some non-physical principle is needed to cover organic properties, (though organic coordination has not yet been identified!). The fundamental relation of physical to organic properties cannot be known by anyone until science possesses both (1) a fundamental, i.e. unified theory of physical variables, and (2) an acceptable identification of the precise character of organic coordination — neither of which is available today. Thus neither 'mechanism' nor 'vitalism' is a permissible scientific doctrine in 1970. To put it another way, we are still too ignorant on both sides to decide whether the axioms of a fundamental physics are logically rich enough to cover organic properties. But I believe the correct answer will be known in this century, and it will constitute one of the major theorems of the science of form.

When this dual insight into fundamental physics and organic coordination is attained it will mark a stage in the advance of human understanding worthy to stand beside the achievements of Galileo and Kepler. For it will mean that the elegance of organic growth and form, to which Read ascribed man's sense of harmony, will be extended and enriched by a new dimension, that of internal structure. This discovery of organic structural elegance and its laws will mark a great moment for the human intellect. Moreover to anticipate it now eases the task of those who will make the discoveries.

The greatest ideas can be simply expressed. So here is my attempt. The new understanding will be that **atoms cooperate to create organic elegance** (when the conditions necessary for the emergence, sustaining and evolution of organisms are present). In this simple thought two Greek ideas are united: Greek atomism and Greek harmony. Will not every sober man then ask himself: Can we not achieve the cooperation shown by blind atoms?

However in this diagnosis of the position of the developing science of form there is a



puzzle. How has it been possible for knowledge of inorganic and organic structure to have advanced to the present point without scientists stumbling on to the morphic laws governing the formation of structural units and hierarchies? The answer illuminates the psychology of scientific communities. It seems that it is impossible for any group of scientists to pay adequate attention to two opposite effects at the same time, for example to two opposed tendencies in physical processes. During the century 1860-1960 the attention of physicists studying tendencies was given to one great tendency towards dynamical disorder (heat processes under the entropy principle) and in the minds representative of the period this inhibited attention to an opposite trend equally worthy of study: the tendency towards spatial order, as in the formation of molecules, crystals, and all other ordered units, inorganic or organic. These are the processes I have called morphic.

Sensitive minds have been troubled by this century-old bias. Henry Adams protested fifty years ago that influential scientific minds seemed to believe that 'Chaos was the law of nature; Order was the dream of man.' This was a fair description of an unbalanced physics. Is a crystal or an organism chaotic? Is not man, with his dreams of order, part of organic nature? Fortunately, as we have seen, there are signs that physics is now developing a more balanced view of ordering as well as disordering processes.

In the meantime humanists, artists, and teachers urgently need a working philosophy of morphic processes, and an image of morphic man even, if need be, in advance of science. Yet there is still a prejudice, conscious or not, against the morphological way of thinking in many university scientific departments, even of biology. One hears the admonition of naively confident specialists: 'Atomism, micro-analysis, and the statistics of random processes, have paid off. Do not desert the methods which have enabled exact science to overcome superstition. To indulge in speculative morphology is to betray exact science.' As this attitude has been dominant until recently it is not surprising that even after

decades of research into organic morphogenesis, the development of a fertilized ovum into a functional adult organism is not yet understood. In the process of differentiative growth each part seems to know where it is and what it has to do. But how? This form-and-function-generating process awaits minds capable of combining local atomic precision with global morphological principles, for here the hierarchical unity of the whole must be understood as well as the atomic process into which it can be decomposed. It is useless to try to understand any general properties of organisms without thinking in terms of coordinated pulsating hierarchies, if that is what organisms are.

But is there not a vast gap between our knowledge of a few static structures and a biological conception of the esthetic imagination? All the interests of technical specialisation in the universities, the factories, the boardrooms, and even the schools, are arrayed against Read's policy for man. Have we to wait for generations for an image of imaginative man so compelling that no community will dare not to reform its education?

The position is not as bad as it may seem. First, there must be a continuity between animal morphogenesis and formative thinking. Both develop hierarchical patterns of functional activity, and the scientist assumes an unbroken sequence of processes linking embryological and neural development with the brain-mind processes of the adult. Organic and mental morphogenesis must form one continuity. It is possible, therefore, that embryology will shortly come to the aid of the psychology of the imagination.

Moreover, this is part of a more comprehensive continuity. I never forget Henry Drummond's 'Law of Continuity' or 'Law of Laws,' that if nature be a harmony there must exist a unity and continuity extending through all realms, which for me means the physical, organic, esthetic, and mental. The productive scientist, however down-to-earth he may think himself, shares with the mystic a passionate, non-rational but not irrational, belief in the existence of a unity throughout and in the



possibility of finding aspects of it, though the bliss of that discovery cannot be assured in advance. Indeed in this dedication to and experience of an ordering unity all imaginative minds are one.

At a humbler level all human (non-pathological) activities reflect the organic coordinating tendency. We see this tendency at the human level in the creation of unions of contrasts: sexual, esthetic, intellectual and social. It is part of the natural religion which we need, to live supported by the (today still pre-scientific) conviction that all healthy men, and women, and children, in some degree share this universal, partly unconscious, ordering and unifying passion. In the twentieth century A.D. man has reached the stage of awareness when the individual can recognize in himself this organic-human **nisus** and therefore call the species to which he belongs man the spontaneous coordinator, **man the unifier**. Drummond's continuity, the feature common to all four realms, is the morphic tendency in the universe which in healthy brain-minds becomes the emotional and intellectual drive to create unities.

At an historical transition such as this, when human awareness is reaching out further than ever before, it is as well not to exaggerate the novelty of the vistas opening before us. I have stressed the basic unity of the morphic processes of nature and the imaginative, plastic powers of the human mind. This analogy is far from new. In a restricted sense the Greeks saw it, but that was before man separated his awareness of himself from his perception of nature around him. A hundred and fifty years ago Schelling argued that one organizing principle pervades the physical world and human consciousness. This ordering principle, which underlies all productivity, operates without awareness in external nature and with partial awareness in our minds. I find it hard to believe that this will not be evident to all scientists within a decade or two. But in the 1960's this was not yet clear to the majority of parents or educators and as a consequence the power for good of unconscious and semiconscious mental processes has still to be fully exploited as the main

therapeutic factor which can guide the transition to a new social order. If there were a 'God' and he offered me one wish for mankind I would ask that men and women everywhere should accept the power for good of their whole-natured spontaneity, and their children's.

It is difficult for partly-conscious man, absurdly proud of his awareness and of what he still believes to be its achievements, to admit that the genius of man lies in the less conscious operations of his brain-mind. Its energy is invisible, but its fruits are seen. The old and the mis-educated may be beyond hope, but can any younger mind doubt that all the great cultural achievements since man first spoke to man came from human spontaneity, from an origin without consideration or purpose, guided by an *élan* to which neither 'unconscious' nor 'conscious' applies? Here science is silent, for we have as yet no glimmer of understanding of what happens during the intercourse of two minds when unthought thoughts flow into unchosen words, when spontaneity speaks.

Let us face it. If we are honest with ourselves we know that 'God' speaks — if at all — through intimations from the unconscious. All that is noble in man, all truth, beauty, and goodness in human nature, have their source there. Any life in my words comes from a vitality beneath my self-awareness. Any work is the greater, not only in art, but in all realms, the more it comes from the unconscious and the less from deliberate intention. This recognition of the role of the less conscious mind does not involve surrender to irrationality, but the reverse; it makes unconscious organizing processes the organic foundation of human reason and the source of all creativity and invention.

Take the genesis of language, the supreme achievement and perhaps the best criterion by which to mark our species. Can there be any doubt that the development of language was — as a sequence of German thinkers around 1840-70, such as Schelling and von Hartmann, suggested — a creation of unconscious factors, an achievement in which an



innate hereditary capacity, emerging — as we now know — through an evolutionary process, was brought to fruition in **homo sapiens** by individual and group spontaneity without deliberate conscious intention?

Since thought is born of failure, and thought takes time and may require long preparation, there is a considerable time-lag between a major human failure and recovery by thought, and this delay is one reason for the intensity of our distress. **Homo sapiens** in Europe became introspective, and began in a vague way to realize the importance of unconscious mental processes between 1700 and 1900, and thus far all was well, a balanced conception of the unconscious prevailed, though few paid attention to it. But professional minds were first drawn to pay systematic attention to the unconscious mind through its pathology, just as the realization of the crucial role of organic coordination in man and all organisms, is today being forced on biologists and doctors by its breakdown in cancer. Close attention is only drawn to any widespread factor when it fails to produce its normal results, and a sensible society would make allowance for this tendency towards bias in certain applications of scientific method: normal or pervasive aspects are often recognized only some time after anomalous ones.

But so wise we are not. Thus when Freud made himself the first genius of the unconscious, neither he nor any social watchdog pointed out, so that the world could benefit by the warning, that Freud's unconscious is merely the pathological variant of an organic norm in general healthier. Freud passed from the diagnosis of hysteria in women (where one assumes his insight was superb, though at one endearing moment he confessed he did not understand the development of sexuality in women) to despair at the sadisms of western civilization. The Freudian unconscious is blind, cruel, and destructive, but this is not the whole story or the species would never have created cultures. The healthy unconscious is the source not only of all good, but of the very idea and the valuation of 'good' and 'God.' It is for the morphic science of tomorrow to trace the continuity which runs

through the morphogenetic processes of embryological development and the self-organizing operations of the emerging nervous system and brain-mind, to the formative activities of imaginative thinking at all levels from which all good things have sprung.

In the meantime Freud's pessimism regarding the future of our civilization appears well justified. Our century is, relatively to the newly discovered human powers, dark with failure, violence, and repudiation of the tradition which many consider to be our only asset. Pessimism is easy. But optimism and pessimism are both irrelevant, it is the possible that we need to identify.

For me there are signs that the end of the age of Anti-man may be close, the age when man turned on himself in rage at having ever accepted earlier noble aspirations that had so miserably failed, and revelled in self-abuse. In his bitterness at the idealisms which had failed him Anti-man welcomed any image that denied his humane humanity, images whose temporary prevalence future historians will find it hard to understand, they are so partial, so biased, and so unbiological. Thus some have found acceptable as images of themselves conceptions as strange as existentialist self-pitying sub-man forgetting his capacities for joy and for creation, or man as uncoordinated biochemistry, or as a computer without a programme, or most widespread and more understandable, man as a mutation that failed, to be brought shortly to an end by a cataclysm of self-destruction, a result doubtless unconsciously planned by the engineers of death. It is insufficiently understood that current violence, from wars to street brawls, is historically and organically inevitable: Anti-man must rejoice in violence as the easiest anodyne for unbearable despair.

Note that the young are not only pursuing violence, historically reasonable though merely evil to those who are too comfortable to share the world's despair, but also the exploration of the human potentialities for experience to their furthest limits in sexual experiment, in drugs, in new communities, in science fiction, and in excursions to the moon.



This is all — violence and experiment — easy to understand. Indeed if regarded as the prelude to a new culture no better preparation could be designed. The role of youth is to shake the old order to its roots; only then can the new ideas be received and implemented. They will doubtless come from many, of whom Read is one.

Science is not the answer, and the science of form will be a catalyst but not a determinant of what is to be created, just as human consciousness is never alone decisive. In interpreting our historical situation we are still frustrated by what I regard as the gravest error the human mind has made in its so-called 'advance,' not from darkness but from superb animal coordination towards, we must hope, an equivalent human variant. We still think, or act as if we thought, that man can be true to himself or save himself only through deliberately selected, consciously willed activities. I have learnt that this is false. What is not whole-natured and spontaneous is nearly always ineffective or damaging. No steps that any human group takes today (to save mankind) can possess any efficacy unless the deeper organic factors in man are now, **and have already for long been**, working towards a universal organic and human social order. Consciousness certainly has a task today, but it is primarily negative: to release human imaginative spontaneity from false interpretations and mistaken restrictions. This is the heart of Read's message.

The present human situation is not to be viewed against eternity; it is a matter of this century. Unless the organic tendency toward coordination which is dominant in all viable species has already, say since 1914, been operating in the less conscious levels of millions, preparing the ground for a radical transformation of the human psyche from the outdated parochial condition of the past towards a universal organic way of thinking and living — unless this preparation has already been carried far enough, we are doomed.

Meantime the spirit-destroying complex — military, industrial, technetronic, and educational — moves toward disasters further pre-

judicing the dignity of the person and the remnants of world peace and world resources. It is possible that a long-prepared revolt against inhumanity will bring about in the remaining decades of this century one of those seemingly sudden social transformations which are a commonplace of the past and evidence the workings of the unconscious in history. We cannot calculate or guess the 'chances' of a favourable outcome, for 'probabilities' do not apply to history. What matters for each is the sole self-justifying value: unifying esthetic spontaneity based on openness to experience. This subsumes all other authentic values, past and future, and here the science of biology makes contact with the unconscious wisdom of the person.

What was previously seen as 'growth and form' is now identified as 'coordination of units,' and man recovers his self-respect and sees himself as the apex of his universe, the individual aware of himself as the supreme spontaneous coordinator, unique in the known. If Read's revolution of the esthetic imagination comes about it will be as one aspect of the organic transformation here briefly described. All non-pathological men and women must desire this and dread the alternative which is clearly visible ahead: totalitarian technocratic coordination as a prelude to the species suicide now being prepared by the engineers of death. No twentieth-century thinker known to me has understood this better than Herbert Read, and it is with his emphasis on the individual and his person in mind that my last sentence is written. The new science of form will reveal as never before the elegance of the universe, but it will possess no authority to tell mankind, or any group or individual, what forms it shall make its own.

#### REFERENCE

1. Note the parallel with C. A. Reich's transformation of U.S. youth to 'Consciousness III' in 'The Greening of America' (New Yorker, Sept. 26, 1970 and Random House, Oct. 1970). Both are organic, not political or moral; they involve a change towards immediacy, spontaneity, feeling, imagination, and openness; and depend on a changed education. I would call both a **metamorphosis** (sudden change of organisation and form) leading to the reintegration of unconscious and conscious. This parallel is further evidence of the emerging consensus.



## Book Reviews

### The Social Psychology of Race Relations

Leonard Bloom

George Allen & Unwin, London 1971

Hardback £2.75, Paper £1.75

It is arguable that the future of civilisation, as we know it, probably hangs not so much on the further development of science and technology and its practical applications, nor on the containment of the population explosion, but more on the improvement in the quality of human relationships and on the understanding, and containment, of the violent and aggressive sides of our natures. Humans continually display an apparently infinite capacity for being nasty one to the other and for seeking to eliminate each other by extermination in a way that no other species seeks to do on such a grandiose and all-inclusive scale. 'Race' is one of those flash-points that seems to be able to spark off these internecine processes.

The race relations debate is on in full spate in various parts of the world and in the United States particularly seems unusually urgent, rancorous and sometimes bloody, with many political overtones. In Britain, in recent years, we have seen the appearance of frankly hostile speeches, and actions, against coloured people. Legislation was introduced in order to try to moderate the more extreme expressions of prejudice and discrimination — the result, the setting up of Race Relations Boards under the Race Relations Act in this country (Bloom on p.150 comments on the positive influence of Law in helping to change attitudes "Law . . . provides the social foundation for the changing of group attitudes by creating or clarifying rights and by establishing the means to protect or enforce them").

Parallel with these developments there has been an increasing number of books and pamphlets to swell the literature dealing with racial issues. The present book aims to contribute the social psychologist's viewpoint and the main argument is developed over six chapters, that racial prejudice springs from the social nexus, from economic and social conditions, from the nature of the family group, and can be explained, and understood, by referring to the many different investigations by social scientists using objective methods to describe how extreme attitudes towards racial issues seem to come about. The hope is that a rational plan might evolve to reduce racial prejudice and discrimination to manageable proportions, although there is no possibility, it seems, of eliminating it entirely. The six chapter headings give a fair summary of the scope of the book "the myth and the meaning of race; how race awareness grows; personality and racial attitudes; the problem of race relations in Great Britain; a social case-history — Southern Africa; social psychology and the future of race relations."

This book immediately invokes a comparison with the last book published in this country on race by another British academic — viz H. J. Eysenck's 'Race, Intelligence and Education', but one is not comparing like with like, and the assumptions made, as well as the purpose of each book, are so very different. Eysenck's book is primarily a review of certain other works which are for the most part reviews. It is popularisation of the view that individual differences in intelligence are to a large extent genetically determined and that there are some grounds for believing (always, it is stressed, the evidence is not conclusive) that some racial groups are genetically inferior in intelligence to others. Charts, tables and diagrams offered by Eysenck to support his views are completely absent in Bloom's publication. Admittedly Bloom was writing before Eysenck's book

was published, and hence would not be known to him, but his position is in essence a cavalier rejection of Eysenck's approach. On p.20 of Bloom we have "The belief that there are races that are mentally superior and others that are inferior is both scientifically wrong and highly persistent." So there! One could be forgiven, I suppose, for believing that the literature dealing with IQ and race appears to be the woolliest that the social scientist has to offer!

But this is being unfair to Bloom's book to magnify this point, as he obviously sees the issue of race and intelligence as a non-issue and not worthy of comment beyond the passing mention. He is much more concerned to develop other arguments related more to feeling, attitude and emotion in a scholarly and humane way, unafraid of introducing the pointed anecdote, and determined to produce a 'scientific' approach which does justice to the complexity of the material and the power of cultural forces. The result is a well-documented study with an up-to-date bibliography. Any student intending to research in this area will have to refer to this book for it helps to put the racial problem in perspective and weaves the background for him.

Perhaps in a sense we are all concerned, especially in this country, to take 'race' too seriously. For example, I have been impressed with how coloured comedians, like Jos White and Charlie Williams, by laughing at themselves (and in the good old British tradition) can often, by their jokes and wit, help to allay racial tension and contribute towards changing people's attitudes towards race.

I recall how effective the following story was, as told by the late Leary Constantine, the coloured cricketer, in altering at least one person's attitude towards the 'coloured' race. Having spent some years living in a 'white household' Lord Constantine had become firm friends with the young white children in the family. One day the little girl, age 5, returned home from school, having started there a short while previously, to greet him in an indignant fashion, "Uncle Leary, you didn't tell me you were coloured!"

H. J. F. Taylor

### Towards a Learning Community

Edited by Godfrey N. Brown, Professor of Education at the University of Keele.

Darton, Longman & Todd, London; 1971. £1.30.

This is a report of the Review Committee of the Area Training Organisation of the Institute of Education of the University of Keele. Before the James' Committee requested Institutes of Education to submit reviews of their activities regarding teacher education, the Keele Institute had been re-examining its provision and content of courses for intending teachers, the administration and organisation of the work of its Institute and Colleges, and the provision of in-service training, among other important issues. This self-examination was extended and the findings are contained in this book.

The very title 'Towards a Learning Community' indicates the climate of thinking resulting in the considerations and recommendations here recorded. For instance in the section on the identification of certain qualities likely to be required in teachers, the suggestions illustrate a comprehensive interpretation of education, of the need for co-operative effort and of the need to foster growth in teacher education relevant to the needs of a changing society. This section alone could form the basis for much interesting discussion between teachers, students and tutors.



The emphasis throughout the report is on change. The considerations of the needs of teacher education in the future convey an encouraging picture of the quality of the teaching profession to be. The needs of young people and especially of young students are sympathetically examined and the positive qualities of youth are appreciated. Repeatedly in the Report the need for flexibility in the initial training is stressed. Young people should not have to feel they have committed themselves to a teaching career before they are ready for this decision. Teaching, though exacting, is to be chosen as a rewarding career. Transfer should be available to other courses and social contacts outside the formal educational situation should be fostered. It is observed that students of today are critical of the lack of relevance in the planning of their training. Attention is given to these matters and practical suggestions are made.

The needs of the younger members of the community in Nursery and Infant Schools are also considered and suggestions for the use of assistants are examined in the light of the controversy that arose among teachers about the status of these unqualified members of staff. Interesting ideas for the use of assistants in all schools are to be found in this section.

The historical account of teachers' education in this country, contained in 'The Introduction', I found of particular interest. These aspects of significance emerge, namely, the growing association between Teacher Education and University Education, the increasing diversity in the initial training of teachers during the last half century, and thirdly, the increasing provision for in-service training. A syllabus of subjects available for the Certificate Examination for Teachers 1922 HMSO is printed and can be compared with the range of subjects available to the students at Keele in recent years (Appendix IV & V). It is interesting to be reminded of the major step taken when the responsibility for examining and preparing the syllabus for the Certificate was transferred from the Board of Education and given to representatives from Governing Bodies of Universities and Training Colleges. This looking back is a preparation of what is to come. The changes at the Keele Institute have been considerable but it is suggested that perhaps too much has been expected from a course of three or four years, and that more help must come from in-service training.

The general public need to be informed of the many different ways in which one can become qualified as a teacher and this information is included in the section on the consideration of the provision of courses, as well as thoughtful arguments for and against current or consecutive courses. Any teacher considering applying for a post in a college of education would do well to study the aims and differing emphases of the institutions preparing students for teaching and to consider the idea put forward in this report of a comprehensive university. These are not ideas based on fantasy for the report is practical, and due regard is given to the financial side and the difficulties involved in implementing many of the suggested changes.

The co-operative spirit of the work at the Keele Institute is apparent throughout the report; note the variety of the representation in the list of members of The Review Committee, and the recommended involvement of teachers in Academic Sub-Committees and in the provision of in-service courses of training.

Today there is widespread controversy about teacher education and this should cause this report to be read with interest. In general, students and schools are most critical of the professional training offered intending teachers, and one year courses for graduates are said to lack academic standing and good practical experience. The idea of in-service training is controversial and other ways of improving the further education

of practising teachers are being considered. These problems are aired in this Report.

Professor W. A. C. Stewart, in a foreword, observes that "Universities and Colleges recognise their responsibility to provide schools with lively and well prepared teachers" and warmly supports this Report, seeing it as "a piece of living educational achievement and potential". I found it interesting and encouraging to read and would recommend it to all interested in teacher education.

The whole report is forward looking and lively and the teacher emerges as a creator of the future, working in co-operation with many bodies and institutions 'Towards a Learning Community'.

J. Marjorie Scammell.

## **Born Illegitimate**

Social and Educational Implications.

Eileen Crellin, M. L. Kellmer Pringle and Patrick West.

National Foundation for Educational Research, 1971.

### **Framework of the study**

There has been a marked increase in the proportion of illegitimate births during recent years. Social attitudes, too, have changed towards extra-marital sexual relations. Also, out-of-wedlock pregnancies are now equally common in all social classes. Another recent change is that more unmarried mothers are keeping their babies.

Yet relatively little is known about how the mothers and their children are faring, in the short or medium term. Does illegitimacy continue to present personal and social problems to the mothers? Are there any consequences for the children? And what is their nature?

The study reported in this book offers some answers. It compares a national group of illegitimate children, born in 1958, with their peers, born in the same week; it examines their emotional, social and educational development at the age of seven years; and it relates this development to their birth history as well as to their mothers' social and personal background.

The week's birth group took part, first in the Perinatal Mortality Survey and then, seven years later, in the National Child Development Study. Altogether it contained some 16,000 children.



# BORN ILLEGITIMATE — BORN AT RISK

## 1. At risk from the start

As in other recent studies, we found no differences in social class background between mothers who have a legitimate and an illegitimate baby. So at the time of conception the future mothers of illegitimate babies were not at a disadvantage compared with mothers-to-be in the population at large.

Yet right from the start the illegitimately born are at a potential disadvantage in two respects: their mother's age and family position. There were five times as many very young mothers among the illegitimate; and nearly twice as many illegitimate babies were first-borns. Among both these groups the perinatal mortality rate is higher as is the prevalence of low birth weight. The latter is one of the most important 'high risk' factors. And the overall mortality rate was indeed markedly higher among the illegitimately born.

Ante-natal care was also markedly poorer among mothers-to-be of the illegitimate. A higher proportion than among the legitimate did not seek such care or did so later than is advisable. Also a higher proportion failed to make an advance booking for their delivery.

## 2. Reversibility of these adverse factors

From conception onwards, the illegitimately born child is affected by a complex network of adverse circumstances. If he is to have an equal chance by the time he reaches school age, he would need to enjoy particularly favourable circumstances. Unfortunately, for the majority the opposite was the case: their disadvantages continued in the years to come.

Nevertheless, it proved possible to answer the question: can a favourable environment halt or reverse the effects of early disadvantages? About a third of the illegitimately born babies were given up by their mothers for adoption; and these children were being brought up in much more favourable home environments than those who had remained with their own mothers. The development of these two groups, who had had a similar start in life, was then compared by the age of seven years.

# THE FIRST SEVEN YEARS

## 1. The family situation

By the time they were seven years old, the majority of the illegitimately born were living in some kind of two-parent situation (including those who were adopted). However, a considerable number lived in a home which lacked a stable father figure. Only one in four children lived with both their natural parents.

Among the mothers who had decided to keep their child, considerable downward social movement had occurred. By now, less than half the original proportion were living in middle class homes. The contrast with those who were adopted was striking; four times as many adopted children as illegitimate who were with their own mothers, were living in middle class homes.

Clearly, then, the social environment of the illegitimate was poorer than that of the legitimate or the adopted. In addition the majority were living in an atypical family situation, i.e. not with both their natural parents. In such homes, family relations are more likely to be disturbed, disrupted or otherwise unsatisfactory. Hence children are at greater risk of developing difficulties in behaviour, learning and other areas. As expected, this was found to be the case among our group of illegitimately born children who remained with their mothers.

## 2. Family size

A high proportion of only children was found among both the illegitimate and the adopted groups. The former, however, also contained the highest proportion of very large families (six or more). One-child families were highest among fatherless children and those who were not living with either of their natural parents.

These marked and rather complex differences operated in opposite directions among the illegitimate group: those from large families suffering a further environmental handicap, those from one-child families doing relatively better.



### **3. Moving House**

This is, of course, a common enough experience for children, especially in our increasingly mobile society. Nevertheless, the more frequent the moves, the more likely they are to be an unsettling experience. The illegitimate group had on average moved house more often than the other two groups.

### **4. Household amenities and overcrowding**

Most people would agree that the quality of everyday life is profoundly affected by the availability of basic amenities such as indoor sanitation, hot water supply and some space for privacy, as well as the pursuit of hobbies. Inevitably too, it affects the temper of all members of the household, but in particular the mother's. Overcrowding may also lead to poor or interrupted sleep; this in turn is likely to affect a child's receptiveness in school and his ability to learn.

The most outstanding contrast was the privileged position of the adopted children and the very high prevalence of shared amenities or a complete lack of them among the illegitimate. In fact, it was twice as high as that found among the whole legitimate group. The same was true of overcrowding, despite the fact that there was a high proportion of only children among the illegitimate.

### **5. Supplementary or substitute care**

Inevitably, a considerable number of children experienced such care. This was made necessary by the high proportion of mothers who worked outside the home before the child went to school, and by their difficult and unsettled family circumstances. Over three times as many illegitimate as legitimate children were placed in day care facilities.

Even this proportion is certainly an underestimate. In the first place, nearly two-thirds of the mothers of illegitimate children worked before they went to school; yet only a quarter of the children were reported to have had day care. Even allowing for relatives helping out, a sizeable discrepancy remained. Another reason is that we had no information about child minders, whether officially registered or those with whom mothers had made some private arrangements.

Comparing the various types of day care facilities, it is generally believed that the highest proportion of unsatisfactory conditions for children's development is found among child minders. However, mothers of illegitimate children, as indeed many other mothers who are forced by circumstances to seek outside employment, have little choice since all day care facilities are in extremely short supply.

With regard to coming into care of a local authority or voluntary body, the proportion of children who experienced this separation from home was five times higher among illegitimate than legitimate children. Inevitably this is a disturbing experience, particularly for a young child who is unable to understand the reasons for what is happening to him. This will be so, even when his life has previously been happy and settled. When the opposite has been the case — as it has for our group of illegitimate children — the experience is yet one more adverse factor likely to have a detrimental effect on his development.

By now it is evident, that the dice is heavily loaded against the illegitimately born child. What then are the effects on his development?

### **6. Physical development**

This was very similar for the legitimate and the illegitimate children. It is a great tribute to their mothers' care since in many cases this must have been made much more difficult by the adverse circumstances in which the majority of the families were living.

### **7. Abilities and attainments**

On all aspects which were examined, consistent and marked differences were found between the illegitimate, the adopted and the legitimate group. Time and time again, the illegitimate were at the bottom of the league table, be it for general knowledge, oral ability, creativity, perceptual development, reading attainment or arithmetical skills.

Even in the relatively more favourable environment of middle class homes, the illegitimate did less well than legitimate children in such



homes. Over and above social class effects, there were important 'illegitimacy effects'. In reading, for example, they account for twelve months difference in progress between the adopted and the illegitimate groups. In contrast, the progress made by the adopted was similar to that made by legitimate children in the same social class.

The illegitimate suffered other disadvantages, once they went to school. They had more changes of school; their attendance was more irregular; and their parents showed less interest in their educational progress.

### **8. Behaviour and adjustment in school**

Again marked differences were found between our three groups of children. The proportion of 'maladjusted' children was nearly twice as high among the illegitimately as among the legitimately born. The adopted, on the other hand, more closely resembled the legitimate group.

## **RETROSPECT AND PROSPECT**

### **1. Unanswered questions**

Inevitably many questions remain unanswered. For example, we have no information on the personality of the child's mother or other members of his family. Nor can we say whether the problems encountered by this group of children differ from those who, for reasons other than illegitimacy, live in one-parent families. Also, looking at average results and the overall situations of the whole group conceals the extremes — those children and their families who fare either exceptionally well or particularly badly.

A stable, well-educated woman with some professional training might well be able to provide a satisfactory home for her child, even though it lacks a constant father figure. But a 16-year-old backward girl is unlikely to do so even if she married the child's father but is unable to cope with a succession of pregnancies, frequent quarrels, overcrowding and chronic financial difficulties. Of a different order still are the difficulties of the child who grows up in an ill-defined family group where he thinks of his grandmother as his mother,

of his mother as his sister, and of the changing procession of men as uncles or fathers.

Another point to be remembered is that at the time of our study the children were only seven years old. Material has now been collected on the whole national sample at the age of eleven years and it is considered that funds should be forthcoming to continue monitoring the development of all the children in the national sample until they have left school and are launched into the adult world. At each stage comparisons would be made between the illegitimate who remained with their mothers, those who were adopted and the rest of the legitimately born.

### **2. Some questions answered**

To the questions we posed at the outset, we found fairly clearcut answers by the time the children were seven years old. Does illegitimacy still bring with it personal and social problems? Our evidence shows that it does. How did the children fare from conception onwards? Overall, they were beset by a multiplicity of unfavourable circumstances. These gave them a relatively poorer start in life which continued to build up into a complex web of cumulative and interacting hardships and deprivations. Thus at the present time, to be born illegitimate is still to be born disadvantaged. Can a favourable environment halt or reverse the effects of early disadvantages? To judge from the development of those children who were adopted, the answer is that it can. Of course, it remains to be seen what their later development will be; and the same applies to those who remained with one or both of their parents.

## **FUTURE OPTIONS**

### **1. Looking beyond research**

That our findings have practical implications is self-evident. But their nature is likely to be controversial depending on the standpoint adopted. It is generally accepted that the great variety of human situations does not allow of easy, ready-made solutions. This applies as much to unmarried mothers and their children as it does to all other circumstances in which the help of professional workers is



sought. In our view social policy and casework should be guarded by the principle that "the long-term welfare of the child should be the first and the paramount consideration" (Houghton Committee Working Paper, 1970).

At present we still penalize the innocent offspring of adult behaviour. If this becomes no longer acceptable in an enlightened and humane society, then we must make fairly drastic changes in our national priorities.

In many ways the needs of the illegitimately born are similar to those of other disadvantaged children, especially all those growing up in one-parent families. Hence to a large extent, preventive and ameliorative measures are not specific; and it would certainly be unjustified to single out such children in school though they undoubtedly require special remedial help as do many other socially deprived children.

## **2. Primary prevention**

The aim here is to reduce the incidence of unwanted pregnancies among single women. The most effective educative measures are likely to be those directed at adolescents. What is required is a course in human relationships and child development, with particular emphasis on what is now known about the importance of the earliest years of life for optimal physical, emotional and intellectual growth.

The second measure is to make contraceptive advice and facilities much more readily available to young people. The fear that consequently promiscuity will increase has at present little evidence to support it. In any case, the risk seems justified since the alternative option is to have unwanted children remain the innocent victims.

In the long run two other, and much more fundamental, social changes will bring with them a radically altered situation for all fatherless and otherwise socially disadvantaged children. The first is a single labour market for men and women, offering equal opportunities and equal pay. This in turn would require adequate provision for supplementary

day-care, as well as for the training and re-training of women at different stages of their life.

The second is an even more fundamental change. This is to give practical recognition to the fact that children are society's investment in the future. A woman who devotes herself, full or part-time, to their care would be entitled to appropriate wages, whether she is married or not. Normally she would receive these from her husband; if he does not live with her, they should be recoverable from him but the onus for doing so should be on the state and not on the mother. This would give women financial independence and security as of right; it would also be a concrete recognition of the fact that motherhood and adequate child rearing constitute a responsible and arduous task, undertaken in the interest of society.

## **3. Secondary prevention**

Here the aim is to improve, and where necessary supplement, both the quality and quantity of care and education of children who are 'vulnerable' or 'at risk'. Our evidence clearly indicates that illegitimately born children as well as their families are vulnerable. The keynote must be early and constructive intervention. Some measures would need to be specific to meet their special needs, others would not differ from the supporting services required by all vulnerable families and their children.

Among these are counselling and case work help to the mother carrying an illegitimate child, before and subsequent to its birth; low cost housing, including some type of collective provision; temporary accommodation while the mother adapts herself to the role of being a single-handed parent; adequate financial support — a need shared by all fatherless families (a scheme such as is operating in Denmark might well serve as a model); and sufficient day-care facilities for the children.

There is little doubt that at present many mothers are forced to use makeshift, and in some instances detrimental, day-care arrangements. Yet the more disadvantaged and de-



prived the child, the more skilled the personnel need to be to compensate for what he has been lacking. The same applies once the child reaches school age. Then he will also require an 'extended school day' to be safely and constructively occupied until the mother returns home from work.

In short, a broad and flexible range of day-care, educational and community programmes is needed to counteract or minimise the ill-effects from which vulnerable children are prone to suffer.

#### 4. The cost of prevention

There is a danger in being too specific in providing help, particularly in relation to a condition so highly charged emotionally as illegitimacy still is today: to do so is to lose sight of the central fact that all children share the same basic emotional, social and educational needs. Thus improving services for all vulnerable children will also improve the condition of those born illegitimately.

Even in mere financial terms, failing to take effective preventive and supportive measures is a case of 'penny wise, pound foolish' — never a prudent economy; and in terms of human misery and wasted potentialities the cost is very high indeed. This becomes obvious when, for example, the expense of providing special help is worked out simply on the basis of whether or not the child remains living in his own home while receiving it. Often removal to a residential establishment reflects the inadequacies of community care. But perhaps the biggest step in decreasing the incidence of maladjustment and backwardness would result from bringing nearer to reality the slogan 'every child a wanted child'. Technically this is now possible. Appropriate moral and social education of tomorrow's parents could hasten the day when society really cares for the children it chooses to have.

(This synopsis has been prepared by Dr. Kellmer Pringle herself, Director of the National Children's Bureau, Adam House, Fitzroy Square, London, W.1. Readers are likely to be specially interested in her forthright conclusions on 'Future Options'). Ed.

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## LETTER

20.1.72.

Summerhill School,  
Leiston,  
Suffolk.

Dear Tony,

Ta for kind words and the special Read number. I liked him a lot, told him once that I understood everything he said but when he wrote he was too esoteric for me. Said the same to Bertrand R. I recall how difficult I found it to do reviews of 'Redemption of the Robot' for two journals. Puzzled me why an anarchist took a title . . . . Poor Lad, he had a horrid end with cancer of the tongue.

I haven't had the New Era for years now. Sometimes wonder what rot I put in it when editing with Beatrice . . . .

I am kinda past it now. 88 plus a coronary six months ago but it hasn't shown up again . . . famous last words . . . Look, I can drive with one hand, said he, reaching for his harp. Luckily the kids, fed up at being a zoo to 100 a week passed a law no more visitors. The last group I addressed was 170, mostly USA and Germans who knew more of S'hill than, say, dear battle axe Thatcher or the H.M.I's. . . . buggee em.

I'll be my own drimmer. Shove in a par in the NE saying that I have written my Life to be published in USA this spring and later in England. Title: 'Neill, Neill, Orange Peel . . . .' the chant the wee ones greet me with. Hope to live to see it in print but if I don't I may see a review in the 'Paradise Post', or much more likely, the 'Hades Herald'. But alas I think death is the candle blowing out to nothingness.

All the best, old pal.

Neill.



In connection with the School Without Walls working party readers may like to know of the —

## PROPOSED 'COMMUNITY & EDUCATION CENTRE'

The aim of the project is to give students, primarily from Colleges of Education, an experience of urban life which will help to develop their own thinking on education and community. The project would be centred on a permanent base, probably in SE London, from and at which a variety of courses of different lengths could be planned. The 'standard' course might be from five days in length, during which time the students would live as a group in London, and would be based on learning through experience. Intensive interpretation of the experiences through group work would help to raise vital questions within a different framework from that possible within the college.

The cost of each course would be borne by the college, but we are seeking property and capital for the setting up of the project, and salary for two people over an initial period of three years, beginning September 1972.

Further details from Bob and Maggi Whyte, 1a Pond Road, London, S.E.3.

## Table Ronde Internationale Pour Le Developpement de l'Orientation

The Fifth International Round Table for the Advancement of Counselling will be held in France, from Monday, 3rd July—Saturday, 8th July, 1972.

The principal subject will be: **The Counsellor and his Environment** with the working groups split under two commissions.

The first commission: **Education for Counselling** will have working groups on:

- (a) The selection of counsellors (training and on the job);
- (b) Helping the counsellor on the job;
- (c) General education for counselling;
- (d) Specialisation in counselling.

The second commission: **The Operation of Counselling** will have working groups on:

- (a) The influence of cultural change on counselling;
- (b) Counselling adults;
- (c) Counselling and the environment of the handicapped;

- (d) Computers and new methodologies in counselling;
- (e) Counselling for educational choice.

The Reverend Dr. E. F. O'Doherty, Professor of Psychology and Logic, University College, Dublin, Eire, will act as the Co-Ordinator and Miss M. D. McCreath, University of Leeds, Leeds, U.K., will be General Secretary. The principal speakers will be Professor Ralph Berdie, University of Minnesota, and Professor L'Hotelier of Nancy.

The cost of participation will be \$25 — up to 29th February, 1972; the late fee up to the closing date 31st May, 1972 will be \$30. In both cases this is without accommodation, but hostels for recommendation are being sought.

Further particulars from Mr H. Z. Hoxter, Chairman, Careers Guidance Centre, 64 West Ham Lane, London, E15 4PT. 01.534.0085.

## Notes on Contributors

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**The April number** will contain first hand accounts, introduced by Professor Howard Jones, of some special schools in the UK for physically and emotionally handicapped children. The Kingswood (ex-Approved) Schools are described by J. L. Burns, the principal, in a cautious manner which raises fundamental and baffling questions about forms of treatment and of discipline. A great range of answers are implied in the accounts by Catherine Grace of the St. Christopher's Rudolf Steiner School; by John Holroyd, headmaster, of a unit for partially hearing children attached to a primary school; and by Robin Laslett writing from the inside of a day school for maladjusted children. A significant and sympathetic appraisal of the Cotswold Community is made by Maurice Bridgeland, and the series is summed up by an analysis by Dr. Neil Macrae Gibson of the failures (whatever that means) of a score of therapeutic communities.



# How Shall We Judge the Success of Raising the School Leaving Age?

Charles Bailey

Principal Lecturer in Education, Homerton College, Cambridge.

This is not a paper about measuring techniques or statistical devices. I believe there are good grounds for advocating resistance to the fashionable trend towards forcing us into accepting that the only meaningful discussions in education are about the measurable or the behavioural.

Where the measurers and the behaviourists **are** right, of course, is in their insistence that we must know what we are about. We must know what it is we want to do. If we are not clear about this we are in danger of thinking we are succeeding when we are not. Or of thinking that we are succeeding in important things when the successes are relatively trivial. Or of adapting our work to new kinds of successes without realizing that we have abandoned perfectly legitimate erstwhile aims. Or of abandoning **our** responsibility for judging success to other agencies like pupils or parents. Or of thinking that something must be successful because many other people have started doing it. I believe there to be some evidence that all of these misunderstandings and misjudgments go on. Perhaps none of us is above making one or other of these mistakes at one time or another. What I am concerned to argue is that the most important way of avoiding them lies not through a study of refined measurement, but through increased clarity about what we want and why we want it.

To put my concern another way: I believe in professional autonomy based on a professional expertise and a professional ethic. Doctors and lawyers consider the interests of the patients and clients, but what they are professional about is medicine and law.

Similarly and very importantly, educators consider the interests of their pupils, possibly even the interests of parents and employers, but what they are professional about is education. Teachers are the ones who should know what it is to educate somebody; teachers are the ones to judge whether claims made upon curriculum time by agencies outside the schools are to be accepted or rejected; and teachers are the ones who should be able to judge whether the latest bandwagon serves any genuine educational purpose or is an instrument for something else, some other commercial or ideological vested interest. Many people want to use the schools for many things and complain because the schools fail to produce specifically characterized end-products. It is worth reminding ourselves that the only group of people professionally concerned to retain and foster the specifically **educational** function of the schools is the group of professional educators, the teachers.

To put my argument briefly, then, teachers are those most concerned to see that an extension of education, long fought for and only achieved with difficulty, **is** an extension of **education** and not of some other thing. Pupils, parents and some employers might well be satisfied, even pleased, with something else but teachers never should be. The prime concern of teachers in regard to raising the school leaving age, or any other educational matter, then, is what we as educators want, and why we want it. What other people want might have a bearing, but it cannot be our prime concern.

What, then, ought educators to want for their



pupils, and why? Where, in all the welter of considerations about vocational bias, outgoing courses, relevance to the world of work, concern for personal relationships and the development of maturity, social and personal education, integration or differentiation, approaches through this, that and the other, can the educator make any stand **as** an educator? Let me suggest three anchor points I believe to be fundamental. They are not new, but so far as I know none of them has been refuted. Rather they appear to be strangely ignored. Why that is so is an interesting question in itself, but we cannot go into everything at once. Loosely, one of my anchor points is political, and is advocated by John White, another is psychological and I associate it with the work of David Ausubel and others in the United States, the third is philosophical and is associated with the name of Paul Hirst here in Cambridge and Phillip Phenix in the United States. Remember that in the United States they have had considerable experience at extended education of pupils of average and below-average ability. They would admit to many mistakes, but it is difficult to deny their good intentions and their vast experience. That they are beginning to react against some of the very measures now advocated here should at least cause concern enough not to be brushed aside by glib talk about cultural differences.

John White's<sup>1</sup> thesis is basically very simple and would run something like this:

- a) The radical tradition in British education is to bring about a greater measure of equality of educational opportunity by making available to all an extended liberal education. Successive education acts moved in this general direction. The 1944 Act was significant in removing a distinction between a secondary education for some and an elementary education for most. The two systems, elementary and secondary, differed not only in duration, but essentially in content and character. The one was conceived of as liberating, the inheriting of a fully human endowment, whilst the other, the ele-

mentary, was seen as narrowly instrumental, the bare needs, a sufficiency for the masses. The significance of the 1944 Act lay in its intention to abolish this distinction. This, of course, was easier said than done. There were many difficulties to be overcome.

- b) One difference lay in length of education. Consequently the leaving age was raised to 15 in the forties and we are now raising it to 16 in the seventies. Things move slowly but this would make it possible for many more people to share a liberal education.
- c) But, says White, when one looks at many Schools Council proposals, at Newsom proposals and at much actual practice, we still see a division. There is a richer liberal education for some, and there is a more sophisticated but nevertheless still instrumental and utilitarian education for the others. Both are admittedly better than they were before, but the radical tradition has been eroded, the aim of liberal education apparently abandoned, and many children, especially working-class children, are or will be betrayed.
- d) What we ought to be doing is to recapture the radical ideal and seek ways to give an extended liberal education to all educable youngsters, not to palm them off with something else, even if they like it and appear to prefer it.

I have stated the thesis baldly and without White's documentation and illustration. I do this deliberately, because unless the bald thesis is meaningful to you, unless it rings a bell or two, the illustrations are not very meaningful either. Whereas if the bells ring for you the examples are easy enough to find. There is also the small matter of what White means by liberal education. But that will become clear when I talk about Hirst, with whom White closely agrees. Let me say equally baldly that I believe White to be right, and this gives me what I have called my political anchor point. I believe in increasing equality of



opportunity for education, the old fashioned radical ideal; raising the school leaving age is a means to that end and therefore is to be tested in practice by whether it **does** increase equality of opportunity for a genuine liberal education. However pleased everybody might be, ROSLA fails if it fails this test.

Now, given that I want all pupils to have an extended liberal education, there is the problem of getting **them** to want it too. Notice first that this is very different from modelling my curriculum on what my pupils seem to want at this moment of time. Nevertheless, the problem of motivation has concerned most of those who have written or said anything about raising the school leaving age. It is not always clear, however, what exact problem of motivation we are talking about. There are at least two very different problems.

**Problem One:** Given that pupils work better at those things that interest them and seem in some sense relevant to them, let us find those things and engage our pupils in them so that they will work well and want to stay a further year in a place that lets them do these things.

**Problem Two:** Given that pupils work better at those things that interest them and seem in some sense relevant to them, how can we interest them in, and get them to see the relevance of, those things that we know to be educationally worthwhile?

I suggest that too much attention has been paid to Problem One, that it is in any case wrongly conceived. The real problem, receiving much less attention, is Problem Two. This is the real problem of motivation which is not solved by giving up doing worthwhile things and switching to something else towards which pupils are more easily motivated, but which educators know in their hearts are less worthwhile. It is this kind of thing that psychologists like David Ausubel are talking about when they discuss ways in which we might encourage and retain cognitive drive, or the desire to know and to understand, in our pupils. This, says Ausubel, is potentially the most important kind of motivation in

meaningful learning. He also recognizes the division between what does interest pupils and what ought to interest them, that I have just pointed out. This is what he says:<sup>2</sup>

We have already referred to the mistaken notion in some educational circles of regarding spontaneously expressed needs as the only possible basis on which to organize a curriculum and as axiomatically reflective of what is 'truly best' for the individual. The choices that individuals make themselves are not invariably as appropriate as teleological theorists would have us believe. In fact, one of the primary functions of education is to stimulate the development of potentially worthwhile needs. Recognition of the role of needs in learning means that teachers should try to develop needs in pupils for the subject matter they wish to present as well as take cognizance of existing concerns. It does not mean that the curriculum should be restricted to the specific interests that happen to be present in a group of children growing up under particular conditions of intellectual and social class stimulation.

Ausubel refers to attempts to motivate pupils by their concern and interests in what he calls "our utilitarian, competitive and achievement-oriented culture", and shows that they certainly have some effect. He means things like the incentives based on relevance to work, personal relationships and the world outside school that colours a great deal of post-Newson recommendations for motivating average and below-average pupils. I say he shows this to have some effect, and we know from our own experience that it does. But Ausubel also shows a) that the effect is likely to be short-lived, there is no real retention of desire for knowledge and understanding; and b) what we have succeeded in motivating pupils towards is not the cognitive drive, the desire for knowledge and understanding in its own right that is the hall-mark of a liberal education, but rather towards an attitude that nothing is to be valued in its own right, but only instrumentally, that is, for some other end. He finishes up this part of his discussion of motivation like this:<sup>3</sup>

Hence, if we wish to develop the cognitive drive so that it remains viable during the school years and in adult life, it is necessary to move still further away from the educational doctrine of gearing the curriculum to the current concerns and life-adjustment problems of pupils. Although it is undoubtedly unrealistic and even undesirable in our culture to



eschew entirely the utilitarian, ego-enhancement and anxiety reduction motivations for learning, we must place increasingly greater emphasis upon the value of knowing and understanding in their own right, quite apart from any practical benefits they may confer. Instead of denigrating subject-matter knowledge, as so many allegedly progressive educators have done over the past fifty years, we must discover more efficient methods of fostering the long-term acquisition of meaningful and usable bodies of knowledge, and of developing appropriate intrinsic motivations for such learning.

Ausubel talks the language of the psychologist, but I find his message very clear. If you build your curriculum hopes on things exterior to the knowledge and understanding you originally wanted to bring about, you inevitably overvalue those exterior things and undervalue the knowledge and understanding itself. School becomes judged as a training agency instead of an educational institution. On this judgment it will be seen to fail because there are many better training agencies. It will also be seen to fail because, strangely, those academically minded pupils who have continued for a longer period with something like a liberal education, making no overt connections with the world of work, no deliberate efforts at relevance, still walk off with the best jobs and the highest rewards.

Now I have provided myself with two anchor points:

- 1) I would check any new curriculum as to whether it provides a genuine extension of a liberal education, in the radical tradition, or something of less worth that would be a betrayal of this tradition.
- 2) I would look at motivational techniques and mechanisms as to whether they really do motivate pupils towards concern for knowledge and understanding in their own right, or to something so external to these as to constitute a betrayal.

My last anchor point refers to the problem of recognizing a liberal education when I see one, and the necessary connection of this with knowledge and understanding. A great deal of thought has been generated in recent

years in this country and in the United States concerning what we are or should be doing when we become wealthy enough to provide a lengthy period of general education for all our youngsters. A number of arguments have emerged which differ in some philosophical aspects but nevertheless have important similarities that should concern us.

What these arguments seem to agree about is that man has developed certain specific ways of understanding or making sense of his experiences. These ways of knowing, or understanding, would be constitutive of what it is to have a rational mind and be fully human. They underlie all decisions and choices and illuminate all our practical activities and concerns. They are fundamental and irreducible. They cannot be replaced by one another. They are separate in that they have distinctive concepts and distinctive tests of truth. They can only be mastered by being directly involved in them by someone who has already been initiated himself. That is, they have to be directly taught. Although they can be joined together for various practical purposes, and usually are, they cannot be used like this until understood as separate and distinctive. In other words they cannot be taught indistinguishably merged with other things. To have inter-disciplinary enquiry you must first have disciplines. To have integration you must know what you are going to integrate.

Since these forms of knowledge, as they have been called by Professor Hirst,<sup>4</sup> or Realms of Meaning<sup>5</sup> as something similar has been called by Phillip Phenix, are fundamental and irreducible, it would seem to be the case that any education that claims to be general or liberal ought to be an involvement of pupils in each and every one of these distinctive ways of making sense of our experiences. What the ability of the pupil is should make no difference to this basic intention, though it will of course make a difference to our methods and the extent of our success. To involve pupils in these basic ways of knowing should be the prime task of the schools, and teachers should be suspicious of claims on their time and energy which get in the way



of this prime task. Other things can be done by other people in other places. If teachers and schools do not involve pupils in the basic forms of knowledge it is highly unlikely that any one else will. This is a great responsibility not easily evaded with a clear conscience.

There is room for argument about the best way of classifying these ways of understanding, but they would look something like this:

Firstly, a general system of symbolising that enables us to conceptualise generally. Language.

Secondly, specialised symbolisms of which mathematics is the most important.

Thirdly, the empirical sciences, perhaps most pertinently entered through a study of human biology. What is most important is the acquisition of a scientific approach.

Fourthly, the study of persons as persons rather than as objects of science. Literature, history, personal relationships. The humanities.

Fifthly, Aesthetic appreciation and expression.

Sixthly, Moral knowledge. Practical reasoning.

Seventhly, Religious knowledge.

Eight, Philosophy. Second order reflection.

Let me point out a number of things that this argument about the curriculum is **not** saying, because there are serious misunderstandings of it.

1) It is not saying that **all** the subjects placeable under these headings have to be mastered. Only that the pupil should come to see and have some understanding in each of these areas. Our system is too obsessed with seeing anyone studying physics as a future physicist. We are talking about **general** education.

2) This is not a defence of the status quo, not a defence of a watered down grammar-school curriculum. No grammar

school curriculum that I know of would satisfy the criteria of involving its pupils in a general and balanced way in each of these areas of understanding.

3) This is not an assertion that the interests and concerns of pupils should be ignored. That has certainly been a merited criticism of the past. It is, however, an argument for knowing what we want these interests and concerns harnessed to. The interests and concerns of pupils are certainly facts in the case, but they are not the only facts and certainly not the determinants of what we should do. Let me illustrate what I mean with three examples. Three things one often sees going on in schools offering special courses for average and below average pupils are courses based on the home, courses concerned with the motor-car, and office courses involving typing. What could be said about each of these on the basis of my arguments.

THE HOME . . . there is little doubt that many girls and some boys are interested in the idea of the home and problems and activities connected with it. A good deal of what we want to do in science, aesthetics and in what I have called knowledge of persons could certainly be centred around this kind of interest. What would be wrong would be to try to short-cut these basic studies by some kind of direct training for housekeeping, motherhood or fatherhood. The interest in the home should not be more than a convenient device for getting pupils on the inside of genuinely aesthetic, scientific, personal and moral considerations, because **they** are the aspects that are generalisable, not specific training about the home. If we genuinely look for the generalisable element, we will find one of the distinct forms of knowledge or ways of understanding, not a limited and specific skill.

THE MOTOR CAR . . . many schools have courses connected with motor cars in some way. Cars are maintained, rehabilitated and driven, and the interest of boys in this is again undoubted. It is not always so common to find this interest and this activity harnessed to educational aims in a direct way. I know one



school where this was carefully organised to involve pupils in some science and moral education in a very effective way. Notice that when this is happening the school has already decided that there are good grounds for going for science and moral education, they seek only the appropriate motivation, and this (and this alone) is provided by the boys' interests in motor cars. It might well have been something else. What is wrong in some courses like this is the pretence that it is vocational training. If the intention is to vocationally train then one must be sure of the trainees' commitment and send them to the best places. I believe there to be serious difficulties and dangers in mixing vocational and general education. Newsom did say clearly that vocational courses in schools should be seen as vehicles of general education, but I believe the report did more harm than good by introducing the idea at all. Only the state can take on a proper system of vocational training and retraining, not the schools, already presented with the heavy and difficult task of providing a general education for all. **We** are not training motor-mechanics, cooks, builders and decorators or dressmakers, we are educating people.

Similar remarks apply to TYPING and office courses. I see typing as a very useful and generalisable skill and would have no objection if all pupils were taught to type, just as they are taught to write. What is objectionable, is predicting at a relatively early age, and whilst still in a school for general education, those girls destined for the typing pool and providing their initial training on the cheap for those firms who will employ them.

I have only selected three types of courses to which these considerations apply . . . but I hope the general principle is now clear. It can easily be applied to many other types of special courses for young school leavers, and, indeed, to some aspects of newly evolving 5 year courses.

I think I now have my three anchor points for beginning to judge the success or otherwise of any new courses suggested in connection with raising the school leaving age.

- 1) Does the course maintain the radical tradition of extending a liberal education?
- 2) Are the pupils being motivated towards a care and concern for knowledge and understanding in their own right?
- 3) Is the context of the course or courses such that a balanced curriculum across the forms of knowledge is being offered? Or are some pupils being side-tracked into the unduly vocational, or into courses unduly specific and non-generalisable in some other way? Are courses conceptually confusing mixtures? Of course we can do other things of a useful, appropriate and convenient nature **as well** — but only if the prime aims are being reasonably dealt with.

The Schools Council Enquiry One, published in 1968, said in its introduction "The success or failure of raising the school leaving age will hinge on the success of the attempt to engage pupils more closely throughout their new five year courses". I am suggesting that this is not enough. It is not enough that pupils become **engaged**, we can only be satisfied when we have engaged them in educationally justifiable and worthwhile things. If we are not sure what they are, then we will measure success in some very peculiar ways, kidding both ourselves, and, more seriously, our pupils. And this is all I have been trying to say.

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- 1 & 4 are conveniently reprinted, together with many other important papers on the curriculum, in Hooper, R.: *The Curriculum: Context, Design & Development*. Oliver & Boyd for the Open University, 1971.

This paper was given as a lecture at a teachers' course on Raising the School Leaving Age in Cambridge in January 1972.

— Editors.



# K. G. Saiyidain

Late President of the WEF

Joseph Lauwerys

It was in Australia, just after the war, that I first had the good fortune of being closely associated, day by day, with K. G. Saiyidain. Of course, I was already familiar with his writings and I had heard about his brilliant career as a post-graduate student in Leeds. I knew he held the Chair of Education at Aligarh University and that he had been Director of Education in Jammu and Kashmir, that region of astounding natural beauty where three world religions meet and sometimes clash. But all this was, in reality, the less important part of Saiyidain as a man. What struck one immediately was not so much his intelligence and scholarship, as his modesty, sincerity, frankness and openness; his warmth and sympathy which made every one feel like a friend and a helper in the achievement of worthwhile purposes.

The Australian Conference, sponsored and organised by our friends who are still active like Rupert Best, was a tremendous occasion. The terrible fighting and slaughter were over at last, and it seemed as if the world was re-born, as if all kinds of great reforms were soon to be achieved in society and in education. About a dozen of us went from city to city, from Brisbane to Sidney to Melbourne to Adelaide, to Perth meeting thousands of teachers, administrators and parents. Our group included people like Kees Boeke, MacAlister Brew, Sidney Wood, Ted Brammell, Muriel Payne: all of them full of ideas, blazing with faith and hope, convinced that in the improvement of schools and of education lay the soundest and most solid hope for the future of mankind. Saiyidain played an essential part in the integration of this group: he was a focus of unity and comradeship. Everywhere, he drew enormous audiences, fascinated by his personal magnetism, by the clarity of his thought and by his extraordinary eloquence.

While most of us tended to concentrate in our talks and discussions on institutional reforms — comprehensive schools and all that — or on curriculum development, Saiyidain spoke about ultimate and general purposes and aims, expressed in spiritual and philosophical terms; and about the development of the individual as an individual, rather than a social unit or citizen. The sources of his philosophy were quite clearly drawn, and he often stressed the fact, from the gentle, Islamic faith at once rational and mystical. To him Islam was a gift to the mind which helped him to appreciate more deeply and to love Hinduism, Buddhism and Christianity, which were to him alternative and valid paths towards truth and reality. It was this faith in the perfectibility of man and his respect for all those who seek the truth that enabled him to express ideas about education that were acceptable to all and which gave him the power to speak about his faith in education as a means of strengthening active peace and love among human beings, whatever their race, religion, culture or background.

I often thought in those days how splendid it would be if K. G. Saiyidain were to found and direct a great College of Education, where teachers from East and West would be inspired by his vision. I remember so well attending evening prayer in New Delhi when Mahatma Gandhi, a few days before he was killed, read Muslim prayers and writings to thousands of Hindus that listened quietly. Could Saiyidain have had the same kind of effect in education? The future of the sub-continent depends upon mutual respect and understanding between the two great communities. Could he have helped in a significant way?

But fate decided otherwise: his great gifts were urgently needed at an administrative and policy making level. In 1949 he became Educational Advisor to the Government of Bombay and then, in 1950, to the Central Government of India in Delhi. Seven years later, still further promotion to Senior Education Secretary to the Government. These were years of prodigious achievement. Even if the progress of education in India fell short of



the hopes of exuberant optimists, it certainly exceeded the expectations of many, and this was in large measure due to the unremitting efforts, the tremendous energy, the intelligence and devotion of Saiyidain and his immediate colleagues.

His position and influence enabled him to render a great and wonderful service to the World Education Fellowship. I cannot remember who first thought of the idea of holding our conference in India, but as Chairman I was delighted and supported the proposal with enthusiasm. At the beginning of 1960 thousands of us met at the New Education Fellowship Conference in New Delhi, probably the greatest of all the international conferences that our Fellowship has ever organised. On several occasions Saiyidain persuaded his friend, Prime Minister Pandit Nehru, to join us. There was even one memorable seminar conducted by the Prime Minister in a friendly and familiar way in his own garden. Nor will any of us who were there ever forget the magnificent reception offered by the President of India in the Palace. I mention these events chiefly to illustrate the influence which Saiyidain had gained and it was an influence based entirely on wisdom, kindness and experience. It owed nothing to power or wealth.

There was one other occasion in the 60's when I was once more given the opportunity of working closely with Saiyidain. UNESCO and the Carnegie Corporation supported a great enquiry on Access to Higher Education throughout the World — an enquiry directed by Frank Bowles. We held meetings in many parts; e.g., in Paris, in Italy and in Beirut. Once again, Saiyidain, as one of the senior members of our Committee, played a decisive and integrating role. Many of us were inclined to stress, perhaps over-stress, the sociological and economic determinants of educational policy. We tended to think of schools chiefly as institutions which select personnel and train them to carry out functions in the body politic, but Saiyidain helped to maintain a balance. To him education was always primarily something which had to do with the development of the qualities that exist potentially in human beings — a flower-

ing of the person rather than only the training of a social and economic pawn.

In his last years, Saiyidain did a great deal of travelling in many parts of the world, still guided by that ideal which had led him throughout his career: the achievement of universal peace and good will among all nations and races. He also helped to run and administer the Asian Institute of Educational Planning and Administration, sponsored by UNESCO in New Delhi. Here his hope was to avoid waste of human talent and human resources and to promote the development of methods which would enable the gifted to help the whole community to which they belonged. In a word, he thought of planning as the wise use of scarce educational resources for the improvement of the human condition.

It is sad that this great educational leader should be no more with us. We are all of us impoverished, and I am saddened, no longer to have him as a companion on the way. His achievements make me proud that I was able to call him 'friend', and I am grateful for the way he enriched my life and my thought.

This letter was written to James Henderson shortly before K. G. Saiyidain's death on 19 December 1971.

My dear Friend,

Even in the midst of a world seething with violence and exploitation, it is good to have a day when persons of good will can greet one another with the message of peace, love and fellowship. It is said that there is a small centre of peace even at the heart of a flame. The Xmas day is such a day, which we should utilize to reinforce our dedication to the idea of peace, for never has it been more desperately needed. One knows that this is an oft repeated platitude but it also happens to be a poignant truth. Peace is needed in the heart of every man and every woman, where frustrations, complexes, resentments often fester undetected; it is needed in the mutual relationship of individuals, groups and nations where increased recourse to violence and war is becoming the order of the day. I have all my life been an incurable optimist. But now, that I near the end, I ask myself: In the face of all the evidence to the contrary, is it a sensible attitude? My heart says yes; my mind hesitates and wavers and raises doubts and questions which I know will not be answered in my life time. And yet life must go on in the hope that it has some meaning, some goodly purpose or it cannot be carried on at all!

One of the most traumatic experiences, through which I have passed, has been the recent tragedy of East Bengal. There have certainly been other tragedies in human history, as bad or worse, but this one is so near, geographically and emotionally, that its impact has been literally unbearable. I have always wished Pakistan well and I still wish it well. I have a number of friends and relatives in West Pakistan but hardly any



personal contacts in East Pakistan. Normally, therefore, in any conflict between them, my sympathies should be with the former. But is this a 'normal' situation when its military rulers have unleashed a reign of terror and genocide on their own citizens in the East, most of whom, happen to belong to the same religion? It has compelled about ten million Bengalis to seek refuge in India from this brutal repression: it has dealt a fatal blow to the unity and integrity of Pakistan and it has presented before the world an unlovely and untrue picture of Islam, because Pakistan calls itself an 'Islamic' state. How can one bear testimony, under the circumstances, **against** justice and compassion and live honourably with oneself? The Prophet of Islam once said to his companions: "You should cooperate with your brother Muslim not only when he is in the right but also when he is wrong". They asked him in surprise: "O Prophet, how can one cooperate with him when he is the wrong?" His reply was: "By doing everything to **stop** him from treading the wrong path". The true friends of Pakistan are not those who approve of the policy of its Government but those who have the audacity and the sense of compassion to protest against it.

It is a great pity that so many governments in the world have been content to make sympathetic noises and some inadequate contributions for refugee relief, but have not had the courage and the wisdom to work actively to put out the roaring fire. They have been nicely calculating their profit and loss account, while sitting on the fence! I have never been able to understand the widespread attitude that "we shall decide our policies on the basis of national interests only" — irrespective of how they might react on the larger interest of mankind? Literally interpreted, it might mean a regression to the law of the jungle in human relations. How far have thousands of years of history been able to civilize man! Even as I write these lines, the worst has happened — war has broken out between Pakistan and India with all its potential horrors and destruction and inhumanity.

This has been for me mainly a year of non-achievement. I had been planning to participate in a number of things, in and outside India, but the incidence of recurring ill health came in the way of my doing so. Is it not annoying that man's spirit is housed in a body susceptible to so many ills and often, when the body is non-cooperative, the spirit becomes a silent or indignant captive? Amongst the engagements I missed were the 'Convention on National Consensus' held at Indore (India), the 'World Conference on Religion and Peace' held at Kyoto (Japan), the meeting of its Board of Directors held in New York — although I was actively involved in all of them. I was invited to inaugurate the Golden Jubilee session of the World Education Fellowship at Brussels. From the tape recorded address, which I sent for it, I take the liberty to quote a few remarks, with the object of sharing with you some ideas about the role of education in these concluding decades of the 20th century.

"As this century draws to its close, old issues are assuming a more poignant form and alarming new issues are coming to surface. The declared and undeclared wars, the nuclear menace and the doom of pollution hanging over mankind, the breakdown of international political morality, assaults on human rights, acts of open genocide — all these high-light the tragedy of mankind. The average individual has either become a helpless cog in the social and industrial machine, losing his sense of personal significance or quietly reconciled himself to becoming that unpleasant creature, 'the organization man'. He lacks courage, sensitiveness and a living sense of human fellowship and is only interested in personal success.

"In such a situation, the true teacher cannot afford to be content to carry on his academic routine — perhaps with better sharpened tools and techniques — and just training students to fit into their imperfect society, never raising any fundamental questions, accepting all ready made answers tamely and all social injustices committed in the name of one's party or country or race or religion. He should have a compelling faith in the long range efficiency of good education, in its capacity to nurture right and humane ideas and emotions, which are our only answer even to the Atom bomb. He has to take the crucial decision whether he will work on the side of the forces of light or the forces of darkness, whether he will use all the resources of his mind and spirit for educating children and youth who are compassionate, sensitive, creative, believers in the unity of mankind and in justice for **all**. Or, educate them to become insanely 'patriotic', indifferent to the sorrows of the world, interested only in their petty, unregenerate selves, not concerned with **creative** activities but ready to yield to destructive impulses under the leadership of power seeking demagogues? Man has been able to conquer Nature's forces, to pry open the genetic code, to split the Atom, to hurtle through space and step on the moon. The Fellowship sees no reason why man's conquests should be limited only to the world of matter. If we turn wisely and imaginatively to the conquest of man, can we not hope for success in this field also?"

Yes, one says these things and then wonders: will they have any impact?

Some of the lectures given by me at various universities last year and in the early part of this year have been published, amongst the latter being lectures on Language, life and education (at the Surat University) and on Human Relations (at the Seminar of International Human Relation Society). My book on Islam is nearing completion. When I started writing it I was quite hesitant, because it is not my special field of study. But as I have read many books about Islam — some written by non-Muslim, some by Muslim, scholars — I have realized how much damage has been done to it by the prejudices of some of the former and the narrowness of some of the latter. They deepen the tragedy of inter-religious misunderstanding. Perhaps this book, when published, might make a modest contribution to presenting a broad minded and humanized interpretation of what Islam stands for. The 'autobiography' has been in cold storage for some time but does that matter? It is, after all, only a kind of pardonable vanity. If it is not completed it will be no loss!

We have had the pleasure of welcoming to our home many old, and some new, friends from abroad belonging to different academic disciplines and fields of work. They brought us in touch with what is happening in their own countries and in the world — with which they are no more satisfied than I am! I have also had the happiness of having three of my daughters at home during the greater part of the year. Zohra and Syeda (with her husband and their adorable three years' old son) who came from Canada and Bilqis and her family made the house lively. We also spent six delightful summer weeks in Kashmir where, thanks to the courtesy of the Chief Minister, we were able to stay in one of the loveliest of State guest houses. How soothing for the mind and the body are the beauty and the peace of Nature! Kashmir, at its best, must be seen to be believed.

Our new house is now beginning to take shape. Why not come and see us here?

Kindest regards to you, your family and friends,

Yours sincerely,

K. G. Saiyidain.

New Delhi. 7 Dec. 71.



## Education or Schooling; Discipline or Control?

**Richard Pring**

Research Associate, Cambridge Institute of Education

Educational theory is an attempt to do two things. It attempts to expose the values and the beliefs that underlie educational practice (and the concept of education that is implied) and it attempts to show how such practice might be carried out efficiently and successfully. The two major tasks of theory are clearly interrelated. It is not possible to suggest means of doing something efficiently or successfully where there is ambiguity or vagueness (or simply vacuity) in how one sees what one is trying to do. And, indeed, in establishing what is possible — what methods work, what effects these methods have — one may very well come to modify or develop the original aims, values, beliefs, and attitudes. Frequently, however, the theoretical framework of educational practice is little more than a series of rhetorical devices, slogans, emotional persuasions that seeks commitment without understanding, and conviction without enlightenment. Especially is this the case with those who claim to be progressive and child centred or concerned with the whole child. Their constant failure to clarify the attitudes, assumptions, values and beliefs which underlie their practice, has rightly made them vulnerable to attack and has done their cause much harm. They have failed to make clear the many valuable educational insights of their practice and to provide a framework within which practice might be evaluated and improved. If philosophers have seemed highly critical of what passes for child centred education, it is due not so much to the value or otherwise of what is practised as to the exposition it has received from its own followers.

For this reason, Dr Wilson's recent book is an important landmark in both the philosophy of education and in the theory of child centred or progressive education.\* Because of the close connection between theory and practice it should be a landmark, too, in the de-

velopment of educational practice, for to be clear about the point of what one is doing is to help one to do it. Dr. Wilson is only too aware of the careless, emotive and rhetorical talk which so often passes off for educational theory in this area, and therefore brings to bear upon its central concepts and concerns an analysis sharpened by modern linguistic philosophy whilst remaining sympathetic to its underlying values and aims. Although within the educational tradition of John Dewey, the argument is developed with a rigour that is not to be found in Dewey or elsewhere in what traditionally is known as the progressive and child-centred movement in education.

Central to this movement is the concern for the needs and the interests of the child. This concern has become an axiom in so much current educational literature. It is however a major part of Dr. Wilson's thesis to show that these are complex and difficult terms and that agreement at this very general level might conceal important differences both in what the educator really values and in what are the implications for educational practice. The analysis he gives of 'needs' does not stray too far from that which is now familiar to readers of philosophical literature in this area — namely, that to talk of what a child needs is to commit oneself to valuing certain goals or states. To say that something is needed is to say that it is a necessary means for achieving some goal that is valued. A 'need' in the sense that it is ordinarily used, and in the sense that it is generally used in educational discourse, is not something that can be observed or discovered through normal empirical methods. To talk of a child's needs is to introduce a particular view about what is **important** for the child — and this is by no means only an empirical matter. The stipulative definition of needs by some educational psychologists therefore can be shown to introduce a rather spurious scientific precision and objectivity into an area much cherished by the child centred tradition. What is distinctive about Dr. Wilson's analysis of 'needs' is not so much the general outlines of his analysis as detailed examination of the 'need psychologists' (Maslow, Havighurst, De Cecco) — and their failure to see



the limitations of what they are saying and the distorted educational conclusions that are drawn.

Despite the constant conjunction of 'needs' and 'interests', only 'needs' has received close attention from educational psychologists, sociologists and philosophers. 'Interest', despite its obvious relevance to theories of motivation and of educational value, has received surprisingly little attention. Yet through the analysis of 'interests' and the role they might play in educational decisions (either as motivational devices or as central to the analysis of what is of educational value) Dr. Wilson gives a clear and coherent account of the most important insights of child centred education, and the features which (when all is said and done) distinguish it from other conceptions of what it is to be educated. As educational philosophers so often point out, to call some activity 'educative' is to claim that in some respect it is valuable or intrinsically worthwhile; as Dr. Wilson argues, central to any judgement of value or worth in this area is the relation of what is being done to the interests of the child. The conceptual link between educational value and concern for the interests of the child (**not** a motivational link: harnessing what the teacher thinks to be good to what the child is interested in) is what is picked out as the hall-mark of the child centred philosophy. But it is one thing to say this — it is one thing to show how this has its historical roots in Dewey — but it is quite another thing to say precisely what this means and to back it up with the same rigour of argument that we are now growing accustomed to in the philosophy of education. It is in updating Dewey in a manner that meets the requirements of philosophical argument at its best that Dr. Wilson has made his chief contribution to educational theory.

This is by no means just an intellectual exercise — a language game that is fine sport for philosophers but of little practical importance for teachers. Rather does the whole analysis begin with a concern for very practical questions. Why, we are asked on page 1, ought children to go to school? It is in the

ruthless pursuit of an answer to this question that Dr. Wilson comes to make his distinction between schooling and educating. Of course one can argue that **many** children need to learn basic skills in order to survive in our modern society; and of course **some** children need to be trained to a higher level in certain skills and in some areas of knowledge. There is a need, in other words for 'schooling' — training children in certain skills, to adopt certain attitudes, to learn certain knowledge — in so far as these are necessary means for achieving goods, such as economic welfare either of the individual or of society. But this must not be confused with 'education' where what is done is justified not by reference to some further non-educational goal, but by its own intrinsic worth or value. And it is in this analysis of education — of what is intrinsically of worth to **that** child — that the interests of the child are seen by Dr. Wilson to be of crucial importance. If '**schooling**' is the reason for sending children to school, then it would be difficult to explain the wide variety of activity to which each child has to submit between the ages of 5 and 15. If **education** is the reason, then one would need to show that these activities are related to the interests of the children — and this would be similarly difficult in the present educational scene. Far from being merely academic, therefore, Dr. Wilson has forged some very sharp analytical tools with which to pose questions of considerable practical importance. And these tools might be used with equal force against those, who under the guise of being child centred, are concerned with the interests of the child simply as motivational aids.

The chief enemies of education on this view are those who, in failing to distinguish between schooling and education, do not value what is of intrinsic worth to the child. Rather do they justify what is done in school by reference to some extrinsic, non-educational goal. The interests of the child are to be used rather than developed. The children are objects to be manipulated, conditioned and controlled rather than intelligent agents to be disciplined by the intrinsic point and value of what they are doing. They fail to recognise what is human about a child, namely,



the child's conception and the child's valuing of what he is engaged in. Not only does this failure distort the underlying concept of education, it provides a misleading framework for the empirical research of educational psychologists and sociologists. To describe what is happening in a classroom requires more than observation; it requires **understanding** what is happening as the child sees or understands it. The same observable event is seen differently by different children; and to understand that event as an activity would be to see it as the child sees it — from his point of view. Against the conditioners and the manipulators, therefore, Dr. Wilson insists that the starting point of education must be the conception and the valuing that **the child** brings to bear upon what he is doing — the interests that he has; and that "educative teaching is trying to help someone to discover more of the point of what he finds interesting". To this process there is no end; "as one understands more, so there is more to understand". What is distinctively child centred about this lies in its

"emphasising that even when the person who is being educated is a child, and even, therefore, when his interests often seem 'childish' or silly or undesirable from the point of view of his adult teachers, nevertheless his 'education' can only proceed through the pursuit of his interests. However ridiculous a child's interests may seem there is nothing else in terms of which he can become more 'educated'. He can be 'schooled' to adopt adult values, but only at the expense of leaving his own in their present childish and uneducated state".

(pp.66-67).

The final chapter on punishment may seem oddly placed in a brief monograph on child centred education. One might expect it to be introduced as yet a further example of the devices used to control or to manipulate children and as such dismissed. Punishment, however, is seen not as a device but as an essential (and therefore welcome) part of the educative process. In arguing for this, Dr. Wilson makes his most philosophically interesting and original contribution. Why is

punishment of such lasting interest to educators and philosophers alike? The answer is that the meaning and the justification of punishment introduces, better than most concepts, important questions of ethics that are central to social philosophy and education. It is necessarily linked to questions about 'fairness', 'justice', 'desert', 'treating people with respect', 'control', 'responsibility', and so on. The position one adopts on basic questions about punishment reflects, and in turn affects, the position one takes on the nature and value of other persons. The line adopted by Dr. Wilson takes issue with the usual analysis given by philosophers (for example that of Hart). His argument is that the central cases of punishment in philosophical analysis are those arising from infringement of the legal system. This central concern affects the analysis, giving prominence to social control, reform and deterrence. This in turn underplays the retributive (not revengeful) and moral character of punishment — namely, that which is **deserved** as a result of pursuing a particular course of action. Punishment is what should (morally) follow from the pursuit of an immoral action. Not to punish when punishment is deserved would therefore be to **disrespect** the child as a person. The only reason for punishing a child is that he deserves to be punished.

I cannot possibly do justice here to the complexity of the argument. It deserves detailed and attentive reading from educators and professional philosophers alike. But the force of the argument is apparent. Punishment **misconceived** becomes, like so many rewards, yet a further device of social control, an extrinsic means of getting someone to do something, thereby **disrespecting** the way in which the activity is valued by the victim. This may be justified in social control simpliciter (in schooling, for example); it has no place in education.

Dr. Wilson's book is no bedside reading. It requires close attention to argument. But the argument is packed into only 127 pages and is subdivided into small sections, so that its progress is clearly marked out. The brevity of the monograph has necessitated rather



sketchy treatment of crucial points. For example, the analysis of moral judgement and the connection between this and 'being compelled' or 'must' is introduced, the appetite is whetted, but the analysis needs to be taken further if one is to accept the conclusion that 'the force of a moral decision must derive ultimately from the interest which one finds in trying to live according to it'. I **feel** Dr. Wilson is right; I'd like to be convinced. On the other hand, as Dr. Wilson points out, no one as yet seems to have produced the "middle term which will connect reasons and conclusions

in moral argument" (Beardsmore, quoted by Wilson).

What does emerge is a coherent and humane analysis of what education means, and a strong defence of 'learning through interest' traditionally associated with Dewey and his disciples. Such a phrase is now no longer just a rallying cry of those with their hearts in the right place; it has become a statement of educational philosophy.

\*Wilson, P. S.: *Interest and Discipline in Education*. Routledge and Kegan Paul, London, 1971. Price £1.40.

## Books

### Moral Education in School

Philip R. May. Methuen, 1971.

(£1.75 Hardback, £1.00 Paperback).

As the title suggests, the purpose of the book is to examine the whole question of moral education in schools. This the author proceeds to do by examining relevant philosophical, sociological, psychological and religious aspects of the subject.

May opens by lamenting the lack of positive idealism in education today. He sees only worthy slogans which command little more than lip service. People nod dutifully when the need for attending to the moral development of the young is discussed, but rigorous thinking and positive action tend to be notable by their absence. Instead of flourishing experiments, ideas, and schemes of work concerned with the moral aspect of personality development, he sees the insidious encroachment of materialism into education. With constant exhortations from public figures to keep the balance of payments situation in the forefront of our minds, the author is not surprised that more attention is paid to new buildings and equipment than to improved personal relationships. Obsession with paper qualifications and overspecialisation have resulted in a distorted perspective, which badly needs redress. May sees moral education (M.E.) as one way of restoring the balance.

Having opened in spirited fashion, he goes on to examine the demands for M.E. He cites research by Musgrove and Taylor<sup>1</sup> which, he says, indicates parents and teachers are still concerned that, above all, sound learning and moral education<sup>2</sup> be provided by schools. May suggests that we are living at a time when traditional moral standards are no longer held as sacrosanct, yet there is still a need to make the young aware of the moral requirements of society. Uncertainty about standards may well mean that schools are less positive in their approach to the tasks and that they attempt less. He asserts that crime and violence are on the increase and that this gives rise to considerable unease about how schools are tackling the problems of fostering healthy moral growth in the young.

The two ways of encouraging moral developments are by direct instruction, traditionally through catechetical methods and moral homilies, and indirectly, through such things as the ethos of the school, teacher/pupil relationships, examples set by Head and staff, and the system of rewards and punishments.

Indirect moral education is defined as: "All incidental teaching and instruction in morals or ethical principles which take place as it were by chance or unplanned in other lessons and in school life generally. Also the values, attitudes and relationships in the world of school which exert moral influence unconsciously upon the pupils."<sup>3</sup> An important point made in this connection is that every teacher at every level is involved in it all the time. By necessity a teacher's everyday duties are inextricably bound up with the moral development of their pupils. Quite apart from the factors already mentioned, the concept of the teacher 'in loco parentis' must include concern for the child's moral welfare. May also points out that part of the 1944 Act stipulates that LEA's contribute towards the moral as the spiritual, mental and physical development of the community.

Warning is given, and I think rightly, that the word 'indirect' should not become synonymous with 'unplanned' which in many schools is the case at the moment. One cannot adopt a 'laissez-faire' attitude to indirect M.E., for it may turn out that one is unwittingly advocating standards which one abhors. Reliance on indirect M.E., planned or otherwise, is, in any case, inadvisable, because no one evaluates how effective it is for how many people. Also, given the current uncertainty about moral standards, one may end up transmitting nothing but confusion.

In his chapter entitled 'Moral Development and Moral Education', May reviews the progress of psychological research on moral development from Piaget onwards. The results of these researches he sees as significant in the discussion of moral education in schools in 2 ways: firstly, the teaching ethos and atmosphere should pay attention to the various stages of moral development; secondly, a philosophical point, that part of the definition of a human being is that he makes moral judgments and choices. Morality is not a peripheral matter, but a central part of human experience with its own concepts and methods of enquiry.

These 2 points are both powerful contributors to the



case for direct M.E. lessons in school, and by direct methods May does not mean mere reliance on catechistical methods as of old. He suggests an enquiry and discussion approach which gets to grips with moral concepts, and he then goes on to consider personal, social, educational and practical advantages<sup>4</sup> of this innovation.

Under 'personal development' he notes such arguments as the possibility of these lessons fostering discrimination and understanding, clarifying pupils own ideas and moral attitudes, and giving insight into human relationships generally. Under 'social development' he notes that separate M.E. lessons may well increase social sensitivity and awareness, as well as forestalling the problem of people rejecting morality when they reject religion because they have only encountered moral issues in a religious context e.g. R.E. lessons. May suggests that M.E. and R.E. should exist as separate entities on the timetable, though the two may well link up at certain points. Under 'educational advantages', one encounters such points as the reinforcement of indirect M.E., educating the whole man, and providing a more profound intellectual stimulus than mere exhortation and behests. 'Practical advantages' include the need to experiment with different methods and the suitability of a team-teaching approach, the assurance that M.E. is not neglected in school, and the twin points, closely connected with this, that many parents cannot, or will not do anything about M.E. in the home, and that often young people are reluctant to discuss these things with their parents.

The chapters on teachers' objections to direct M.E. considers results of part of the survey that May carried out in 1967 to find out the attitudes of teachers to both moral and religious education. The chapter is remarkable for the intellectual poverty of most of the teachers' remarks. May divides the replies into 4 categories: objections concerning (a) content (b) pupils (c) teachers, and (d) practical considerations. He gives his approval to the following reservations: doubt about how many teachers are qualified to teach the subject; the encroachment on a parental domain which may well lead to conflict of standards; the problem of formulating an objective syllabus; the dangers of preaching, and, finally, the difficulty of assessing what stage of moral development the children are at in order to gear one's teaching to the appropriate level.

'Moral Education in School' contains sound points and is entertainingly written. It presents some interesting original research material and includes some useful practical suggestions. However, I do have a number of reservations which I think are important.

My first objections are philosophical and almost entirely directed at Chapter 12 'The Basis of Morality'. In this chapter May takes up an earlier point about the necessity of having a sound agreed basis from which to teach the subject. For May, this means tackling the relativist versus absolutist controversy. This he does with considerable gusto and flabbiness.

He makes 2 basic mistakes in his approach in this chapter. The first is a general one—that of misconstruing the purpose of philosophy. For May one of the jobs of the philosopher is to "help us move away from moral positions which appear to nail us down in psychological and physical determinism."<sup>5</sup> It seems to me strange that such a statement could have been made at this level. To ascribe partisan objectives to philosophy is to make the whole venture pointless. Philosophy is surely not a tool with which one seeks to confirm existing prejudices about man and his place in the universe; rather it is a way of thinking about the words and concepts we use, including disturbing ones like determinism.

May's second mistake is to assume, without flinching, that one can arrive at 'moral realities'<sup>6</sup> which are eternally fixed. It does not appear to occur to him that one may not be able to do so. As it happens he plumps for the suggestions of R. S. Peters, John Wilson and Christ, for, according to May, they all offer procedural principles which are irrefutably sound, indeed, "to reject them means in effect to abdicate from being a person and to deny the possibility of real community living."<sup>7</sup> But this is to assume that we all agree what we mean by a person. Aristotle's idea of a slave (whom we would consider a person) was very different to our idea of a person. And what does 'real community living' mean? May is infuriating in his imprecise use of language and seemingly muddled thinking. In fact, I agree with him that Peters and Wilson have some very sound suggestions for the basis of moral thinking in their procedural principles, but May overshoots the mark and goes on to talk about these principles being eternally valid, and how "It seems difficult to avoid the conclusion that at the present time the Christian moral code should be the basis of direct teaching about moral principles."<sup>8</sup> Both points are just not true: the second is not sufficiently backed up by convincing argument and the first is untenable unless one presupposes divine revelation.

My second set of objections are concerned with May's treatment of the psychological aspects of M.E. There are 3 points, which, although mentioned are, in my view, skimmed. A point which is only stated in general terms is the whole question of what constitutes 'good character'. Do we want to produce an amoral character, a conformist or an authoritarian character? Should we aim at encouraging a collectivist or conscientious character, or should we try to develop an altruistic-autonomous type of human being?<sup>9</sup> None of these types, or their equivalents, are explained or even mentioned, but, clearly, it is important what sort of person, in purely psychological terms, we are trying to produce.

The second point I would like to raise in connection with psychological considerations is the one of teacher example and influence. May mentions this as being important, but does not elaborate much further. I find this disappointing, for the problems one encounters in this area are considerable. It is possible, for example, that over-emphasis on control and power on the part of the staff may have the opposite effects to those intended: instead of producing self-disciplined people, it may well produce devious individuals, skilled in the art of avoiding detection of misdemeanours. Also, in such a regime, it may well be that, because there is a large element of fear in pupil/teacher relationships, the pupils are afraid to point out to the teacher certain undesirable aspects of his behaviour, such as unfairness or bullying, which he is quite unaware of.<sup>10</sup> Also relevant, but not mentioned, is some of Thelen's research, which suggests that teachers unwittingly seek things other than academic achievement, social competence and personal development from their pupils. In place of the elevated ideals towards which we normally think teachers require students to strive, Thelen lists a sick collection of narcissistic, thoroughly indolent goals.<sup>11</sup> For example, some teachers' ideas of a 'good pupil' amount to little more than a student who needs minimal attention and who sustains the teacher's own good opinion of himself.

The last point which I think ought to have received more attention is the business of rewards and punishments within the school. Much could have been said about the effects of punishment in its various forms, corporal punishment in particular. Does punishment merely lead to the development of skills which enable one to break rules undetected? What of the assertion that in a sufficiently close pupil/teacher relationship "the teacher's disappointment and disapproval are



likely to be sanctioned enough."<sup>12</sup> What is the role of rewards? At times when a person's opinion of himself is lowered his moral controls are less strong. This, surely, is an important psychological point with interesting sociological implications.

Two organisational and sociological questions not given enough space concern this last point. Grouping criteria, streaming by ability for example, and teacher expectation could have very real effects on a person's self-esteem and consequently his moral behaviour. These factors remain unexplored, as do the possibilities opened up by the increasing use of counsellors in schools.

Having stated some objections to May's handling of certain philosophical, psychological and sociological items, I would now like, briefly, to turn to what I consider one of the fundamental weaknesses of the book, namely the imbalance of content. Of 14 chapters, 7 deal directly with the results of various surveys the author carried out. Now, research into what teachers think is important insofar as it enables one to be a little more realistic when talking about topics like curriculum reform, the training of teachers or various sociological aspects of education, but I do not think one should overestimate its value in a book which is not merely descriptive, but also didactic.

Two things spring to mind here. Firstly, one does not assess the worth of an argument of this sort by counting heads. Secondly, teachers are not renowned for startlingly original thought anyway. It seems a great pity that May spends time considering sloppy talk about increasing crime and violence, falling standards of morality and feels it important to include such superficial nonsense as the following statement from a Maidenhead Chemistry teacher which purports to be an objection to M.E. on the timetable. "The introduction of yet another time-wasting subject into an already overcrowded timetable is quite unnecessary and in many cases impracticable." When so much has, in my view, been left out, I think it ridiculous that such appalling claptrap be included.

Another disturbing factor about this book is the glimpse of heavy bias that occasionally percolates through. For example, at one point, a primary school Head asserts that it is educationally necessary to teach a knowledge of Christianity because "most children enjoy it and are curious."<sup>13</sup> May thought this was a good point, "noted simply and tellingly."<sup>13</sup> This could only be a telling point to a confirmed Christian. A secularist or person of any other religious persuasion would either laugh or scratch his head in amazement. Later on, May asserts that Christianity "is the most clearly worked out of all codes."<sup>14</sup> How does one verify such a statement? One wonders with his apparently overselective procedures in a previous book,<sup>15</sup> whether some of the omissions in the present work are genuine. For example, there is no consideration of the well known Hartshorne and May enquiry which threw into doubt the whole business of moral education. More serious, perhaps, is the odd mistake which occurs when quoting important pieces of evidence. In the third paragraph of this review I mentioned the Musgrove and Taylor research, which May cites as evidence that both parents and teachers are primarily concerned with sound learning and moral education. In fact the Musgrove/Taylor research mentions 'moral training', not moral 'education'. They are also quite explicit about what they mean by moral training, for, in parenthesis, they put "the inculcation of values and attitudes e.g. honesty, kindness, tolerance, courage."<sup>16</sup> This is a very different thing to moral education as May and I see it. Indeed, it is bound to be different because 'training' and 'education' are different things.

There is little mention of evaluation procedures. May states emphatically that it would be wrong to assess the efficiency of M.E. by counting heads of "considerate, self-disciplined and generally well behaved young people."<sup>17</sup> But is there to be no agreed way of assessing one's work in this field? Clearly, if the school in which one teaches M.E. produces an unprecedented number of liars, murderers, cheats, bigots, con men and so on, one surely begins to wonder whether the enterprise is at all worth while, or at least re-examines one's procedures. To suggest a more likely case: what about children who understand the notion of rules and who are capable of modifying principles in relation to moral problems in a reasonable, autonomous way, but who actually do something they know to be wrong?<sup>18</sup> I would have thought that evaluation is an important problem which moral educators must face.

I have reviewed this book at some length because I think the subject of moral education is an extremely important one, which deserves considerable thought, not least because the whole business of morality is of practical importance in the private and public life of all adults and children. Another very good reason why teachers and educators should think deeply about the subject is that it is going on all the time in school at the moment. It is not purely a matter of initiating new ideas; it is very much a matter of rethinking what is already taking place.

'Moral Education in School' is, in my view, at best, a mediocre book because it ignores important issues, either by inadvertent omission or by insufficient emphasis. Its occasional bias and imbalance in favour of loosely expressed teachers' comments add to my reservations. I find these faults most disappointing, because I had hoped the book would offer a clear, simple, accurate introduction that readers new to the subject might find less daunting than the Wilson, Sugarman, Williams 'Introduction to Moral Education'. This latter publication remains the most suitable and most profound introduction to the subject of moral education that I know of on the market at the moment. The Wilson book is also, at less than half the price of the paperback version of 'Moral Education in School', the best value for money.

Michael Fielding.

#### References:

1. Musgrove, F. and Taylor, P. H., Teachers' and Parents' Conception of the Teacher's Role, *British Journal of Educational Psychology*, Vol. XXXV, June 1965, pp171-178.
2. May, P. R., *Moral Education in School*, Methuen 1971, p10.
3. May, p83.
4. I use May's terminology here.
5. May, p141.
6. Again May's terminology.
7. May, p144.
8. May, p147.
9. The terminology and lines of thought are suggested by Wright, D., *The Psychology of Moral Behaviour*, Penguin 1971. Especially pp202-228, 242-243.
10. Wright, pp239-241.
11. Thelen, H. A., To stream or not to stream?, *New Society* 25/2/65, p16.
12. Wright, p.240.
13. May, p111.
14. May, p147.
15. The book I refer to is May, P. R. and Johnston, O. R., *Religion in Our Schools*, Hodder & Stoughton, 1968. My reference to May's overselective procedures is based on the review of the book by Ronald Goldman in *Journal of Curriculum Studies*, Vol 1, No. 2, May 1969, pp188-190.
16. I actually quoted from Musgrove, F. and Taylor, P. H., *Society and the Teacher's Role*, Routledge & Kegan Paul, 1969, p60.
17. May, P. R., p14-15.
18. Gribble, James, *Introduction to Philosophy of Education*, Allyn & Bacon, 1969, pp139-140.



## Obituary

**Professor J. W. Tibble**, Emeritus Professor of Education, University of Leicester, died in January at the age of 70. He was born at Skelton, in Yorkshire, and educated at Guisborough Grammar School and Leeds University. He taught at a school in Peterborough from 1924 to 1932, and then spent 14 years as lecturer in education at the then University College, Exeter. Apart from the pioneering studies he undertook with his wife, Anne, on the life and the poetry of the Northamptonshire poet John Clare, his main living memorial lies in the School Education at Leicester, to which he came, under an earlier constitution, in the 1940s.

**Beryl Biggs** writes a tribute:

Billy Tibble was the finest educator I ever met.

A small, gentle man, he was a giant in heart and mind; and his ideas were dynamite. They were however so quietly spoken that there could be a delay of days before they exploded in one's mind. but then with

such a shock of absolute rightness that they could never be forgotten.

Never had I encountered such a depth of wisdom as was in him, such a compassionate humanity. His tolerance was large enough to contain anything human (those who disliked it called it permissiveness). He gave freedom to experiment, to succeed or to fail; and if it was failure, then he gave his support till the thing was righted. To work for him, or simply to be in his sphere of influence, was to be continuously educated: yet he never overtly taught. As Buber says of the true educator: "... a hidden influence proceeding from his integrity has an integrating force".

His sudden quirks of humour, his courage in the face of entrenched disapproval, his utter devotion to the welfare and the rights of the young — these were the stuff of the supreme educator. He should have lived longer, for there was much work yet in him. He will be missed wherever his students are dispersed, wherever his influence is carried through them to the children they teach.

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## Letter to the Editors

I have enjoyed the first number of the new volume of the New Era immensely. I am afraid I know little of Herbert Read, though I liked the 'Green Child' many years ago, but the extracts from the 'Significance of Children's Art' I found most interesting and the conclusions very wise. I cannot agree however that morality has an aesthetic basis. This is as inaccurate as saying that geometry has an algebraic basis or that chimpanzees are the progenitors of men. The fact that two things have a common basis, or ancestry, does not mean that one derives from the other. Geometry and algebra are based on common mathematical principles and, although they are taught today as complementary aspects of mathematics, a child cannot learn geometry if he is taught nothing but algebra.

Both morals and aesthetics are based on harmony of relationship. In fact everything in the universe is based on this harmony, from the relationship of stars in their nebulae to the relationship of electrons and nucleus in an atom. A healthy human body is the result of an harmonious relationship between two cells; if one group of cells proliferates independently the result is probably cancer, just as the result of electrons in harmonious activity and severance of relationships are liable to produce evil consequences.

An ideal society would have to be based on harmonious relationships among individuals. Greed and violence, the besetting sins of our time (perhaps the besetting sins of all time, really) are cancerous growths which seek to promote the advantage of one person or one group regardless of the good of the community.

Beauty in art and music is a result of true relationship of shapes and colours or of sound, in architecture the relationship of forms and stresses, in poetry of words and images. There is no need for this relationship to become formal or stereotyped, a new and exciting grouping is greater art than a plagiaristic repetition of familiar forms. It is undoubtedly of great value in a child's development that he should grow up in an

environment of beauty and should be encouraged to create new relationships of shapes, colours and sounds for himself, although by degrees he will have to learn the discipline of craftsmanship to give expression to his creative ideas.

Morality is based on the relationship between individuals and on the relationship between an individual and the community in which he lives (which is ultimately the whole of humanity). The most important moral quality is obviously loving other people, but other qualities which seem essential to me are responsibility towards one's community; integrity, not only in word and in deed, but in one's sense of values; and a determination to do whatever one is doing as well as one possibly can.

A child can best be encouraged to develop these qualities (I do not use the word 'taught' for I believe they are inherent in all of us) by living with adults who believe in and practise them and by having opportunities to practise them himself. The teaching of 'aesthetics' (in the sense that Herbert Read uses the phrase) would be valuable in developing a balanced personality, relaxed and confident, not frustrated nor inhibited, which would find it easier to practise moral qualities, but such education is not indispensable. Many truly good men and women have grown up in ugly, tasteless environments without much opportunity for creative self expression.

To say that aesthetic education is the best way of forming 'a freeman' (I hesitate to use the word 'saint' in your columns so have adopted Herbert Read's equivalent) is as nonsensical as saying that a sound training in morality is a prerequisite of becoming a great painter. One can only hope that in time teachers will abound who can educate children in both of these harmonies.

27.1.72

Lammas Cottage, Esher.

JOSEPHINE LEEPER

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Mrs Leeper, a Catholic, took a history degree at London, and has seven children, two still of school age, and eight grandchildren.





## HERBERT READ

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## Hommage à Herbert Read

Alex Comfort

Peut-être le croirez-vous difficilement, mais je trouve impossible de faire la nécrologie de Herbert. Nous étions amis depuis longtemps, nous avons eu plusieurs collaborations littéraires autant que politiques. Avec tout ça, nous ne nous sommes pas rencontrés plus d'une douzaine de fois — j'ai longuement parlé avec lui, et il m'a écrit des lettres, mais après tout je trouve que je ne le connaissais pas. Herbert était un homme très gentil, très amical, mais vulnérable autant qu'enthousiaste. Quand nous parlions ensemble, il me faisait toujours l'impression d'avoir un peu peur de moi. de craindre une désapprobation de ma part — désapprobation dont j'étais bien éloigné, car comme jeune écrivain et anarchiste je l'admirais. C'était un homme, alors, énormément fraternel, mais énormément seul, un aristocrate involontaire qui me semblait porter son aristocratie comme une croix. Quand il a enfin accepté de se faire anoblir, les anarchistes l'ont critiqué, et je crois qu'il pensait que j'étais de leur avis: pas du tout, car cela me semblait tout à fait naturel — Herbert était un chevalier authentique, qu'on a reconnu, il ne l'est pas devenu par la signature d'un Premier Ministre. Dans son cas, être un chevalier anarchiste ne représentait rien de contradictoire. C'était un poète magistral, un écrivain qui abandonna le roman par désespoir car — me disait-il — Henry James avait déjà fait tout ce que lui-même aurait voulu faire. Il prenait avec ferveur la défense de tout talent qui se montrait créateur au moindre degré — les talents que Herbert voyait partout étaient souvent des reflets de son propre talent, et, s'il a pris parfois des oies pour des cygnes, son erreur était toujours généreuse. Il a réussi, enfin, à faire une révolution véritable — dans l'éducation, en y consacrant fermement le rôle de l'imagination: son intuition était juste, car ainsi il a commencé l'autre révolution, celle qui se répand aujourd'hui dans les écoles et parmi les universitaires. Puisque l'éducation consiste à former des gens libres et créateurs qu'on ne peut pas

'gouverner', l'Histoire justifie sa confiance dans le fait que l'art, la liberté et l'éducation vont de pair. Il a été un soldat d'un courage extrême, qui haïssait la guerre mais qui s'est livré sans réserve à sa responsabilité d'officier d'infanterie envers les soldats qu'il commandait. Seules l'injustice et la laideur le mirent en colère — je l'ai vu, au procès contre les anarchistes en 1945, blanc de fureur et de chagrin. Ses livres ont changé le visage du monde, et on continuera de le lire avec une compréhension croissante, à mesure que l'anarchie rationnelle et créatrice trouvera sa place dans la pensée européenne. Longtemps avant Marcuse, il a entamé la synthèse de Marx et de Freud. La pensée libre de ma génération remonte à trois aristocrates — Bertrand Russell, J. B. S. Haldane, et Herbert — le philosophe clair, l'enragé au grand coeur, et le chevaleresque, un trio auguste et extrêmement anglais. Si l'Angleterre — ou son gouvernement — a qualifié Herbert de 'chevalier', c'était une soumission, même inconsciente, à l'imagination anarchiste. Herbert n'a jamais accepté le moindre compromis, ni avec les patrons, ni avec les camarades anarchistes manquant d'intelligence. Il me fait souvenir du personnage de Chaucer — "he was a very parfit, gentil Knight."

J'avais commencé à vous expliquer pourquoi je ne saurais vous faire une nécrologie, et j'en ai fait une . . .

### Livres de Herbert READ (1893-1968) au CIRA

Al diablo con la cultura; Buenos Aires 1965.  
Anarchy and Order (Essays in Politics); London 1954.  
Arte, poesia, anarquismo; Buenos Aires 1962.  
Freedom — is it a crime? London 1945 (brochure).  
Histoire de la peinture moderne; Paris 1960.  
As origens da forma na arte; Rio de Janeiro 1967.  
The Philosophy of anarchism; London 1940 (brochure):  
O sentido da arte; Sao Paulo 1968.  
To Hell with Culture, and other essays; London 1963.

L'article d'Alex Comfort parut dans le Bulletin 18 du CENTRE INTERNATIONAL DE RECHERCHES SUR L'ANARCHISME, Beaumont 24, 1012 Lausanne, Suisse. Une des responsables, Marie-Chr. Mikhaïlov, nous écrit: 'Plusieurs lecteurs et membres du CIRA s'intéressent particulièrement aux recherches sur la pédagogie non autoritaire; au cas où les publications que vous connaissez traitent de ces sujets, ainsi que des rapports entre l'école et la société, (d'un point de vue libertaire) je vous serais reconnaissante de nous les signaler à l'occasion'. Ed.



## Notes to Contributors

1. Articles published in the 'NEW ERA' are intended mainly to consist of reports on the actual practice of all aspects of work with children of the primary and secondary stages of education throughout the world, and of the initiation of their teachers. It is considered essential to reflect as rigorously as we are able upon the practices so reported, to compare their purpose with what is going on elsewhere and to look to the future.
2. The 'NEW ERA' published ten times a year, contains the 'WORLD STUDIES EDUCATION QUARTERLY BULLETIN' as a distinctive inset in March, June, September/October and December.

3. Special numbers, dealing with a single theme, are planned periodically.

It is hoped very much to extend collaboration with the Sections and associated journals of the WEF, and present policy is that at least part of each number should be in French.

Those willing to join the panel of reviewers should inform the administrative secretary of their fields of interest.

4. Contributions are usually of about 3,000 words (4 pages). But short pieces of about 500 words, or letters taking up points in their argument, are welcome, as well as longer articles as the occasion demands.

5. We would be grateful if contributors, when submitting articles for consideration by the Editors, would bear in mind the following:

- a) where possible, the article should be **typed** on one side of the paper only; double-spaced and with good margins.
- b) it would be appreciated if **two copies**, and in the case of long articles, a synopsis could be provided, as well as an indication of the length of the piece.
- c) references (if necessary) should appear at the end of the article.

6. All contributions to be sent in the first instance to:—

Mrs C. E. Reoch,  
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7. No payment is made for contributions. Authors receive 3 free copies of the issue in which their contribution appears.

## Advisory Centre for Education Ltd.

Arrangements have been made with Mr Richard Freeman of ACE, 32 Trumpington Street, Cambridge, CB2 1QY, that henceforth they will deal with enquiries hitherto received by the New Era and by Summerhill from people in the UK and overseas seeking advice on schools, higher education or careers: for neither this journal nor A. S. Neill are geared to answer a multitude of individual questions. ACE, who have a vast experience in this field, ask intending enquirers to write down their problem as fully as possible. A £2 fee covers the initial reply and all subsequent correspondence provided the question is not altered. Alternatively interviews can be arranged.

## Notes on Contributors

CHARLES BAILEY was trained as a teacher under the Emergency Training Scheme. He holds a first class degree of the University of London in political philosophy, an academic diploma in education and is finishing a Ph.D. on moral education. A large part of his teaching experience has been in special education, including the headship of a school for delicate and maladjusted pupils in East London. He is at present Principal Lecturer in Education and Director of B.Ed. Studies at Homerton College, Cambridge.

ALEX COMFORT, born 1920, is a Nuffield Research Fellow in the biology of senescence, University College, London, and was formerly Lecturer in Physiology at the London Hospital. He says of himself, "I build up a fund of ideas as a result of my various activities and then use them in whichever sphere is most appropriate. For instance I was studying the colours of horses' coats in the Stud Book from a genetic point of view, as part of my research into ageing. Then I found myself using the different colours of women's hair as a theme in a poem". In addition to many papers in scientific journals and articles in the anarchist press, his best known books are 'Authority and Delinquency in the Modern State', 'Come out to Play', 'Darwin and the Naked Lady', 'Sex in Society', 'The Power House', 'Haste to the Wedding'.

MICHAEL FIELDING, aged 26, is married with four children, and has participated in a number of anti-war demonstrations. He has been teaching English for three years in a comprehensive school at Swanley, Kent, having taken an Honours B.Ed. at Bristol in 1969 and being about to embark on an M.Ed.



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**This number on disturbed children** seeks to concentrate on a special field of education in England in such a way that the contributions complement each other. Burns, Catherine Grace, Laslett and Holroyd describe the details of their experiences on the job, and the questions raised are made explicit in the appraisals. By what criteria can a community be said to have failed when it changes its form? In terms of our philosophy, when would we consider closure to be desirable? What factors bring about closure or change for the worse?

Howard Jones suggests that failures occur, in the initial stages of social education, when the grown-ups shirk from setting the child 'definite and unambiguous . . . moral targets' p.102. Macrae-Gibson, however, deplores an emphasis on teaching (in moral education presumably included) and laments that administrators tend not to 'make use of experts such as established members of the psychiatric team who . . . should have the greatest insight' p.128. This dilemma is again presented in the contrast between the well-ordered regime at Kingswood and Maurice Bridgeland's account of the Cotswold Community. In the first, though great attempts are being made to shuffle off the old image of the penal service, still 'educational progress is expected and measured every three months' p.108. In the other, the primary purpose is not the pursuit of a traditional curriculum; there are no more compulsory hours in the classroom. And Bridgeland states that behaviour modified by social conditioning 'is likely to be less valuable than encouraging the growth of love and care within the child by love and care' p.130.

That it is possible to imagine Ivan Illich's dream come true in an environment such as the Cotswold Community leads forward to further discussion, in our future numbers, of the meaning and implications of a deschooled society, in which perhaps *le père seul*, a character somewhat neglected by women's lib, would find a less draughty place.

May, on mixed subjects, will include consideration of the James Report. June will contain the World Studies Bulletin. A.W.



# Social Education

**Howard Jones**, Professor of Social Administration, Cardiff.

The articles in this number describe a wide range of different forms of special education. They represent a number of different points of view about how the job should be done. Nevertheless, at bottom they have a common aim. Although one may be dealing with delinquents, another with sub-normal or maladjusted children, and another with children having sensory defects, they all have to come to terms with the basic need of these children: to find a secure niche for themselves in society. To 'find a niche' for oneself may, alas, only be another name for 'getting into a rut'. Educationists, like social workers, do not always face frankly the conformist implications of what they are doing. Worrying questions are involved such as how far one ought to go in encouraging non-conformity among handicapped children whose opportunities are already limited enough. On the other hand one might argue that life as a 'yes-man' is no life at all for a sentient human being, and that a nation of 'yes-men' is bound to stagnate. Special problems of this sort arise in the case of delinquent or maladjusted children, whose claim to special education is actually based on their failure to behave in a conventional or law-abiding fashion. Some maladjusted children are more inhibited but they are less likely to be sent away from home.

If, as is often assumed, the behaviour problems of delinquent or maladjusted children were evidence of a genuine psychological illness, there need be no problem, at least of the kind just described. Health is an entirely unexceptionable target to set for oneself. The difficulty is that some of those who deviate from the norms of respectable society often seem, in so doing, to be conforming to the equally strongly held views of their own friends and neighbours. One is dealing not with sick, or even morally opprobrious behaviour, but with a competing culture marked by what, in the jargon, is called 'short-term hedonism', which has its own validity for those

who live by it. This does not necessarily lead to moral nihilism, but it alerts us to the evaluative presuppositions implicit in an idea such as 'social adjustment'. Social integration is not a morally neutral process, directed towards indisputable objectives; one has to have regard for the kind of society for which we are educating people — and the kind of role within that society for which they are being groomed by their education. We are bound to have some doubts on the latter score, when we look at the inequality in life-chances that results from our educational system. It is only after giving attention to these very fundamental and moral questions, about the purposes of education and their bearing on questions of social justice, that we are entitled to go on to look at techniques.

In Kingswood School, one sees the orthodox in its most liberal and advanced form. Dr. Macrae-Gibson, on the other hand confronts us with what often seems to happen to those who stray too far from the straight and narrow. One hurries to the experience of Catherine Grace for reassurance that innovation in education can sometimes succeed after all. One might add of course the work also of Neill, Wills and Lyward as well as many of their younger followers, such as Mr Laslett among contributors to the present series of articles. Nonetheless it is instructive to look at Macrae Gibson's dismal chronicle of failures and near-failures. As in all educational work these institutions depended much more on the personality of the staff than on scientific principles, but those personalities were allowed freer rein than any orthodox establishments would permit. In other words they tended to extend to the limit the principle that educational influence is best exercised through the impact of one personality on another. Such rampant free expression, as it stands, is a prescription for chaos, and as we see chaos duly supervened. Sometimes this outcome was delayed through the influence of an inspiring Headmaster or



Warden, who achieved a kind of voluntaristic unity in his staff through their common identification with him — a perfect example of the operation of Freud's concept of group leadership, in which the members identify with the group leader in their egos and thus achieve a communality among themselves. ('Group Psychology and the Analysis of the Ego'). But even charismatic leaders are mortal, and when they die (or retire) the lack of underlying solidarity becomes only too evident. The history of the therapeutic community is littered with corpses which tore themselves to pieces at this stage in their histories. An alternative as a unifying force is of course a common set of beliefs, if these like the Steinerist beliefs, to be described by Dr. Weaver in a later number, are powerful and comprehensive enough to influence most aspects of behaviour. Like the anthroposophy of the Steinerists, such beliefs are often religious or quasi-religious in character.

All of which underlines the importance of paying as much attention to intra-staff relations as to relationships between staff and children. And with a full recognition of the way in which these two influence one another. But there may be also another lesson to be learned; that although dynamic psychology has played, and will continue to play a central role in the development of educational methods, it is not everything. Some attention has to be paid to broader social forces. In particular one has to take heed of the view legitimately derived from Freud, and adequately conveyed in the title of his paper 'Civilization and its Discontents', which sees any restraint on instinctual expression as necessarily stressful to human beings, and possibly damaging to their emotional integration and stability. In contrast, sociologists have suggested that people need some constraints, as signposts to enable them to steer their way through the complexities of social life. This has often in the past found a place in the folk-lore of liberal educationists, when they speak of the child's need for security, though more often than not this has merely been a justification for disciplinary measures called for more by the staff member's need for security than by the needs of the child. But is this

need on the part of the staff a personal one? It may be so: people, with an insecure control over their own impulse life are made anxious by signs of lack of control around them. But there is a more general demand for discipline than that, called for by the general attitude of society towards institutions like schools. In particular, institutions for people displaying behaviour problems, like prisons, approved schools, and even sometimes schools for maladjusted children, seem to be used by society mainly as places for the containment of dissidents. Whatever else they may attempt to do they are therefore expected above all to ensure that their charges do not escape, and do not misbehave, at any rate in a way which brings their misbehaviour to public notice. The problems which approved schools have in satisfying this requirement in the case of the most aggressive children in their care accounts for the setting up of closed units, the ultimate 'containers', in Kingswood and other approved schools.

But if we confine ourselves to the child's need for both self-expression and security, we still have to try to determine the role which each must play in the educational process, and so get the mix right. The needs of children and of staff are varied enough to make it highly unlikely that any standard recipe will do in all cases.

One can see the value of self-expression in education as a way of experimenting with life, and discovering more about it and how to deal with it. We are familiar with psychological arguments of this kind which place all the emphasis upon the importance of 'discovering oneself'. This is the basis of those forms of psycho-therapy in which the idea of the unconscious plays a part. It permits an exploration of one's underlying and unrecognised motives in order to become more self-aware, and therefore more the master of one's own behaviour. Behind this approach is the implication that much difficult or deviant behaviour is merely an unacknowledged expression of one's unconscious wishes — a kind of neurotic symptom — and that uncovering such hidden causes would at least free you to choose your behaviour pattern for yourself.



To achieve all this calls for the freedom from outside restraints which will allow you to own up to the kind of person you really are; the assumption is that it was the censorious attitudes of those around you, usually parents, at the early formative stage of infancy, that made part of your own nature unacceptable to you in the first place.

But it is not only ignorance of one's own nature that can cause trouble. Ignorance of the nature of social relationships and of organised society, and of one's own place within it, can be just as much of a problem. It may be simply naivety of the sort displayed by the individual who has not fully realised how people really feel about his behaviour, or what the social consequences of, say delinquency, are, either for other people, or (perhaps more importantly from his point of view) for him. It is more likely to be the result of upbringing within a different kind of culture, especially across the class-divide already referred to, that separates the 'short-term hedonists' from the 'planners' and the 'savers'. The opportunity to experiment with respectable society in a school operating on the basis of self-government or shared-responsibility is a means to such self-understanding in a social context, similar to that gained in the intra-psychic context through psycho-therapy. Mr Laslett's paper describes an experiment of this kind. The value of such methods must not be seen as confined to the restructuring of deviant attitudes. It has also its value as a prophylactic. One of the great dangers of every residential establishment is that it will end by encouraging its inmates to adapt so efficiently to the regime of the institution that they become maladjusted to normal society. This is what is meant by 'institutionalisation'. It is particularly dangerous in a residential school if this has a highly organised and standardised regime — convenient and easy to run (and efficient as a means of containment) though this may be. A dynamic social life, constantly teaching social lessons by real experience must be an antidote against developments of this kind. The trouble is that even the regime based on self-government has its own element of artificiality. All adults are not as tolerant and long-suffering as they are in such thera-

peutic communities. Some fresh air from the world outside must be allowed to blow into the school, rendering the lessons to be derived within it just that little bit more realistic.

Obviously the amount of outside stress which can be introduced must be limited, for the remedial situation is intended to be one of lesser complexity, in which society becomes more intelligible, and social lessons more readily learned. It is true that where personal insight has to be sought at the same time, even more protection may be required than is to be found in the enclosed therapeutic community, if self-revelation is not to be inhibited. The solution seems likely to be found in progression. Personal insight needs to be followed by social experience to enable more efficient forms of social adaptation to be worked out. Ability to deal with simple social situations gives the child the opportunity of trying to cope with more complex and trying ones. To achieve this kind of progression is not going to be easy. It will be impossible within a regime based upon concepts of standardisation — even if these were founded four-square upon such seductively moral ideas as fairness and equal treatment.

One particular blind spot of the psycho-therapeutically oriented staff member is often a child's need for a better understanding of his home and family. Because the child is often worse-behaved, or begins to wet himself or have bad dreams again, after visiting his home for a holiday, it is assumed that such visits are bad for him. One does not need to go too deeply into the motives which lead adults in the school to take this view. Jealousy is a wide-spread human emotion. And we can all use 'stock villains' against whom we can compare ourselves favourably, with the consequent enhancement of our self-esteem. But what ought to give us pause is the contrast between the sympathy often displayed towards the children, and this intolerant attitude towards the parents, who even if they are as bad as they are painted, are probably after all only their own children grown up. The plain fact is that children with an emotionally or socially deviant home have to maintain constant contact with it so that they can re-



shape their behaviour within the realistic if unprepossessing context which it provides. This is what is meant by being free to learn; and it is better to take the strain of this kind of learning while still at school and therefore able to secure help with it than to live in a fool's paradise for a few years and then have to accommodate oneself to it all alone and all at once — and perhaps from the false vantage point provided by the protected experience of those years.

Although the residential school provides the most obvious examples of these processes, teachers must have them in mind in any kind of school which has social education as an objective. In a day-school the 'real world' may be always present, but it does not follow that living in it necessarily leads to any real understanding of it. For that one needs experience, which too many people are ready to assimilate with simply being around while things are happening. Real experience involves carrying out a course of action, observing the result, and then considering first whether the result was acceptable, and if not what kind of action might lead to a more satisfactory outcome. Experience then calls for some deliberation upon the course of one's life. To provide a setting in which this will occur is the function of any school which purports to be concerned with helping people to learn to live. Any love and tolerance shown by the staff of schools for handicapped children, like that described by Mr Holroyd, necessary though it is, may handicap their ultimate sense of mastery and of knowing where they fit in the social scheme of things, if it is not increasingly informed by social reality, made intelligible through the educational process. For the child without handicaps, there will always be the gain from an educational experience of this kind to him and to society which comes with the confident and enlightened practice of citizenship. The very fact of juvenile delinquency is evidence that simply living in society does not necessarily give one the skill required for living in it successfully.

Such approaches impose special stresses upon the staff. We see the proof of this in the

institutional casualties reviewed in Dr. Macrae Gibson's article. Personal casualties among the staff are even commoner, as Mr Laslett implies; David Wills once pointed out that in his work with maladjusted children, he often finished up by recruiting more staff than children. We cannot all be protected either by common dependence on a charismatic leader, or by a religious conviction (which may be much the same thing in another form). To return to the protection of a rigid disciplinary framework must be unthinkable, as it would mean abandoning the objective of social education — a prime example of that displacement of emphasis from ends to means which has often bedevilled traditional education. The alternative is to recognise the special nature of the task when we train and recruit teachers. After all, we do not expect everybody to be able to tolerate the psychological stresses involved in work as, say a surgeon, or the physical effort of heavy labouring. For work in social education also, some people would be initially more suitable because their upbringing had made them less deprived, more confident of their own worthwhileness, and with less, and more consciously controlled, aggression. All of this would make them less likely to respond subjectively and destructively to the provocations of their daily work. Nevertheless, training is still necessary: not training of an academic kind, but training directed towards giving students some familiarity with the darker sides of their own nature, and practice at handling themselves in testing situations with other people. Conventional teacher-training does not even approach the realisation of these kinds of aims. Much more experiment is required in Colleges of Education in training for classroom skills, perhaps making use of the experience gained in recent years in interpretative group discussion — T-groups and the like.

Which brings us to the question of the role of the teacher as authority. In a curriculum directed mainly towards social education, is there any room for the 'strong' teacher? There is clearly a need for strength of a kind in the sort of programme already described. Withstanding the emotional pressures of a class-



room or residential community organised in this way, and being able indeed to go further and utilise these for educational purposes, is no job for the psychological weakling. For what is proposed is certainly not freedom in the sense of *laissez faire*, but a framework within which the teacher can hope to become more effective in achieving certain definite educational aims. And occasionally (as Wills in particular has pointed out) the burden of understanding and coping with social reality may become too complex or intimidating for the children, and the adult must then intervene to support, protect, or simplify. And that may sometimes mean a decisive display of authority.

But there may be cases where the role of the adult must be more continuously and directly a controlling one. It is easy to understand the value of self-examination when conflict between one's desires and one's self-image is the main problem — self-knowledge can then lead to integration. Similarly, the exploration of social norms and relationships must be enlightening for those whose social character has developed enough to make them amenable to the public opinion of their peers. Again it is the reduction in conflict which is aimed at, but at the social level this time, between the child's conception of himself as a socially well-motivated person and his actual behaviour in society. What of cases where the individual himself has retained too tolerant a self-image, involving few inner-controls, so that his behaviour remains as intolerant, self-indulgent, aggressive and largely devoid of moral content as when he was an infant? Such a person must be grossly maladjusted to society; he is often found among delinquents, institutionalised children and seriously maladjusted children. It is a condition which those responsible for the upbringing of children must avoid at all costs, and which some may have the difficult task of trying to cure.

In cases like this, the teacher must learn from what we know about the processes by which normal children have acquired their inner controls. Without entering into doctrinal arguments between different schools of psychology, it seems to be agreed that these controls are acquired early in life, as the infant

develops a strong affectionate relationship with significant adults in his life (usually his parents) and as a result takes into himself and identifies with the behavioural and moral standards of those adults. Not for him, at this stage, a wide-ranging exploration designed to discover acceptable standards for himself; he does not have the faculty of self-criticism which makes this possible. The adults must present him with ready-made standards, 'black and white', which the child can take over *in toto*.

So the teacher dealing with these characterologically deprived children has to try to provide them, if belatedly, with an object for identification, willing to be firm in controlling behaviour, and definite and unambiguous in setting the child moral targets to aim at, but all within a framework of warm and mutual affection. In these days, this must seem reactionary to some, but they may be comforted by the thought that this approach to children is proposed as one which generates a capacity for moral judgements without permanently pre-empting their content. It is at the second stage that social experimentation and moral questioning can be stimulated along the lines described earlier in this article.

Social education then, while susceptible to generalisation to some extent, is certainly not to be achieved by means of any single formula. The enthusiast, of course, will always claim a general validity for his own particular nostrum and if he is talented will make it work because he is able (perhaps unconsciously) to modify its application when the need arises. Compare for instance A. S. Neill's philosophy of non-intervention with the highly-skilled intervention which he makes all the time. This means that teaching must remain largely an intuitive art, no matter how pedagogical science may advance in the future. But science must also advance in order to inform and discipline our intuitions. And one step forward might surely be to develop further the kinds of typology of both children and educational methods, that have been presented above. The era of the Royal Road to social, or if it comes to that, any other kind of education, is now past.



# Kingswood Schools, Bristol

J. L. Burns, Principal

Kingswood Schools consist of three schools on one estate just outside the boundaries of Bristol City, in Gloucestershire but situated in a very urban area within easy reach of a local shopping centre and employment facilities of the sort typically to be found in present-day English suburbia.

In Bristol in the third and fourth decades of the nineteenth century there lived a formidable reformer, Mary Carpenter. She was the daughter of a non-conformist Minister and followed the Victorian tradition of fire-brand propagandising on behalf of the disenfranchised, the outcasts, misfits and others who did not have the fortune to be born into middle or upper class Society. She wrote a number of books, the most famous of which is 'Reformatory Schools' wherein she referred, by a now famous phrase, to the 'perishing and dangerous classes'. Her efforts did not stop at propaganda. She set up a whole variety of educational establishments of which the one we now know as Kingswood Schools was by far the most lasting.

Briefly, her ideas were that the perishing and dangerous classes were young people left to their own devices in the streets of English cities, and, being exposed to immoral influences, were in danger, but could be reformed: hence her idea of reformatory schools.

It is a feature of English government and local government that whereas central government can do what it likes so long as the necessary legislation is properly passed, local government can only do those things which acts of parliament specifically demand it should do, or give it power to do if it so wishes. At the time Mary Carpenter wrote 'Reformatory Schools' there was no legislation enabling local Justices of the Peace to contribute to the upkeep or reform of what we would now call juvenile delinquents or children in need of care or protection or children deprived of

normal home life, except for the ancient Elizabethan acts which put the onus on the local communities — without however giving them the means to raise monies for this purpose or to pay monies to third parties to carry out their duties for them.

Miss Carpenter's idea for a reformatory school was that if only her perishing and dangerous young people could be taken into a suitable moral environment, properly fed, housed, clothed, trained and educated so that they would be fit to take up skilled employment, then they could be successfully reformed. After a long struggle, with the active participation of Lady Byron, the widow of the poet, together with a Reverend Scott of Bath City, she was enabled to set up Kingswood Reformatory School in the building vacated by the Reverend Wesley's 'Kingswood School' on its removal to Bath.

She herself accompanied the first pupils in a horse-drawn cart from Bristol on the evening the school opened. However, within three years she had reluctantly decided that the task of coping with girls in the same establishment as boys was impossible, and arranged for the girls to leave. A few years later she opened another school, for girls, at Red Lodge.

Meanwhile Kingswood Reformatory continued and Miss Carpenter, with her reformist friends, had persuaded Parliament to enact the Reformatory Schools Act, 1854 which enabled children sentenced to imprisonment to be transferred from prison to a reformatory school, and for the local communities from which they came to make contributions towards their upkeep. Round about the same time, industrial schools were similarly set up and finance made available for them. Industrial schools were for children who had not appeared before the courts but who were in need of care, although in general the basic



system was the same within each type of school. Although finance had become available it is clear that much money had to be raised through voluntary subscriptions and effort, and that the schools themselves had to be profit making in their work enterprises, the profits being put towards the expenses of running the schools. Thus in the present day Kingswood township there are still examples to be found in buildings of bricks clearly marked 'Kingswood Reformatory School' and the main playing field is set at a lower level than its immediate surroundings, it being the old clay pit used in the manufacture of the bricks. Later a farmery was introduced and this activity carried on well into the twentieth century. During the seventy-odd years from the 1850's to the early 1930's, various alterations to the law were made but in a sense the only major one of these was the Children Act of 1908 which for the first time set up separate courts for children. During this period English law had gradually become softened to the extent that not all young people were held to be fully responsible for their actions. However, to the present day it is still possible for a child of ten years or more to be charged with having committed an offence, and for a child of twelve years or more to be regarded as necessarily knowing that an act he had perpetrated was wrong.

In 1933 the Children and Young Persons Act codified the law and abolished the distinction between reformatory schools and industrial schools. It also brought into being the 'approved school order' which was the legal authority for the detention of a child in an approved school. The codification of the law and the general *modus operandi* regarded the approved school system as partly educational and partly penal. Thus the department responsible to parliament for its working was the Home Office, so that the Minister responsible, the Home Secretary, was the same as that for prisons. However, a very British type of compromise was used for the actual running of the schools. None were to be run by central government, but the onus was to be on local authorities to ensure that their area had sufficient approved school provision. They could do this by running ap-

proved schools themselves and/or using schools operated by various kinds of voluntary bodies. Thus the people working in approved schools were not employed by central government, but by local authorities or voluntary agencies. In recent times there have been approximately 130 of these schools in England and Wales, of which about a quarter were run by local authorities, the remainder being voluntarily provided. This is the case with Kingswood Schools so that whilst I as Principal am responsible to a voluntary body of Managers who are self-appointing, the monies for which I am responsible are provided partly by local authorities and partly by central government. At the same time, I have to ensure that statutory regulations (the Approved School Rules, 1933) are carried out, and my own appointment as Principal has to be consented to by the government Minister. Our body of Managers is the direct descendent of those who supported Mary Carpenter, in 1847, but unfortunately detailed records have been lost so that the development of the school in the nineteenth and early twentieth centuries is unclear.

Nothing of the original buildings remain although Wesley's chapel was used as a workshop until 1919. The present buildings of the old reformatory school were erected in the 1890's to provide large dormitories, a communal dining room with a communal kitchen attached — characteristic of a 'block school'.

**The change of name** from Kingswood Reformatory School to Kingswood Training School in the early part of this century was indicative of an essential change in character. It had not been a violent change and the evolutionary progress that the name-change recognised is still continuing today.

The staff now consists of a Headmaster, a Deputy, a Senior Assistant and a further 22 professional staff trained in the disciplines of residential child care and education. There is support from psychiatrists and psychologists, whilst other services are provided by cooks, seamstresses, maintenance workers, administrative and financial staff. There are



now three houses forming the basis of group living, each of which has a living area modified out of the nineteenth century block school arrangements. The normal intake age-range is for boys only of 13 to 15 years, but increasingly boys below these ages and to some extent above, are being admitted. This is a continuation of recent policy, but fits in with changes which are coming about through the most recent legislation — the Children and Young Persons Act, 1969.

Each house is led by a House Warden: he is responsible for the whole functioning of the staff team and boy group within his house. The whole school has an ethos which is essentially based on providing each individual boy with those facilities which are necessary for his particular rehabilitation including contacts with home and home community; however, each house is substantially different. Two now accommodate up to thirty boys each, the third up to twenty boys. One of the larger houses is in English approved school terms fairly traditional in that the staff run the house and to a certain extent are therefore autocratic. Nevertheless, there is a great deal of democratic involvement of the boys as a group and as individuals. Thus there are house meetings conducted by all the boys and staff, at which boys are free to express their opinions on all manner of subjects, including their own treatments. The staff, nevertheless, take the decisions, but attempt to carry the boys with them, and where an individual boy's treatment is concerned, do their utmost to carry the boy with them. In addition to the large group meetings there is some use of small groups involving deliberate attempts to use group dynamics to expose and identify individual problems and to deal with them.

The second of the larger houses is run as a boy/staff shared-responsibility community although the approved school rules debar us from applying the full therapeutic community technique. There the group dynamics of both large and small groups are the tools through which therapy is attempted, the staff having no authority as such, but only as members of the community. Any member (boy or staff)

can call a meeting of the community, which in any case meets regularly at least once per day. This is, I believe, the only instance of this type of approach being used in the English approved school system. It has attracted wide interest and an evaluative research programme has been operating in an attempt to discover whether this method is more effective than that of the more traditional approach described as being used by the other large house. The results of this evaluation are not yet fully available.

The third house, like the first, uses as its basic tool individual casework within a group living situation, but on the whole deals with more damaged, more disturbed and less intellectually endowed youngsters than either of the other two houses. Consequently its basic regime is somewhat stricter. We have just introduced group dynamics techniques. Many of the boys, as indeed is the case throughout the whole school, are extremely disturbed, having had unsatisfactory experiences not only in the ordinary educational system, but in special schools, special children's homes and other rehabilitative and educational places.

The educational organisation of the school is basically that of a school for maladjusted boys with a practical bias and a considerable amount of remedial work. There is a wide range of intelligence and the timetable, curriculum and staff attitudes have to be flexible. At one end of the scale occasionally we have boys of a high intelligence, and at the other those who need the remedial approach normally found in an E.S.N. school. There is no longer a clear dividing line between schoolroom and departments, but broadly speaking most boys under 15 spend most of their time between 9.00 a.m. and 4.30 p.m. in the classrooms, while those over 15 who are not working for C.S.E. or other examinations spend most of their time in the carpentry, building or painting and decorating departments. Boys in the upper classroom groups prepare for examinations of the Royal Society of Arts or for the Certificate of Secondary Education as appropriate. Owing to the wide range of abilities and the variety of symptoms



exhibited by maladjusted boys, individual timetables are provided for some boys in an attempt to cater for individual educational and social needs. A widening of the curriculum is in progress, particularly for the less able boys, and 'interest groups' function on several afternoons. It is intended that in future some of the department boys will also take the Certificate of Secondary Education in practical subjects. The overall aim is to provide for educational development in its widest sense. Recent curriculum development has included provision for Community Service.

Comparatively little in the sporting field and leisure activities is pursued through the school as such. There is a club run by the boys and affiliated to the National Association of Boys' Clubs. Sporting and adventurous activities are carried out through this means, but great stress is laid on boys going out to join clubs, activity centres and other organisations in the local community.

The purpose of the work within the Training School is to return a delinquent or damaged boy to society as speedily as is consistent with his ability to withstand the pressures of that society, so the basic tenet is that boys and staff should work with a common purpose to a common goal, always bearing in mind the importance of the individual. Consequently, the organisation of the Training School is deliberately put second to the needs of the individual boy. In other words, the institution can be disrupted, but not the treatment programme of the boy.

**The second of the three schools is the Assessment Centre** which opened on the 1st January 1950 in buildings which had been partly constructed by boys of the Training School who in those days were rather older than those of today. The main purpose of the Centre during the currency of the approved school order has been to make an assessment of a boy's needs, to prepare a comprehensive report about him and then place him in an appropriate (training) approved school where it was considered his needs would best be met. Guidance to the receiving school was

also given as to how best the school might set about the task presented by the boy, his family and their composite problems.

The boys concerned, until the beginning of the present year, were all those aged 10-16 years inclusive, who had been committed to approved school training by courts in mid-South Wales and the south west quarter of England, inclusive of the Channel Islands. The annual intake ran at about 900.

The school, like the Training School, is divided into three houses each with its own team and workers. However, the division here is roughly according to age — the youngest, the oldest, and those in between. The total staff includes a Headmaster, two Deputy Headmasters, and one Senior Assistant, and 26 other professional staff trained in Residential Child Care, Teaching, field Social Work (eg PSWs or Child Care Officers), nurses and psychologists. This staff is supported by very adequate consultant psychiatric services. For each house there are effectively two operational teams. One is led by the House Warden helped by teachers and residential child care staff (the house team): whilst the other, the house assessment team, is led by either one of the Deputy Headmasters or the Senior Assistant, and comprises in addition to the house team a social worker and a psychologist. The nurses and the psychiatrists help all three assessment teams as occasion demands. The house teams are responsible for the day to day care of the boys and the collection of basic information, including sociological factors (eg group behaviour and peer relationships), educational attainments, vocational abilities and specific weaknesses in these various areas. In doing this basic observation and recording the house team not only care for the boys whilst they are in the Assessment Centre, but provide basic material for the eventual case-conference and also for the more specialised members of the house assessment team. Thus, the psychologists conduct appropriate intelligence and personality tests on each boy and by means of other tests including interview and interpretation, collect other material such as undeveloped attributes and general psychological data. When necessary boys are referred



to the consultant psychiatrists who in turn add other evidence to the mounting pile. Additionally the nurses and the Schools' visiting Medical Officer collect physical and other medical data. Where necessary as a result of collective decisions, boys are referred to specialist agencies such as neurological clinics and local specialist hospital facilities.

As a result of this process an enormous amount of material is collected which is thoroughly digested at a case-conference attended by the whole assessment team, together with at least a social worker from the boy's home area. It is at this conference that the outline of a comprehensive report about the boy is put together and the bare bones of treatment recommendations for the potential receiving school are elucidated. The assessment team leader subsequently puts the report together by what is best described as a 'tidying process' rather than an 'editing process'. It is clearly recognised, for example, that apparent discrepancies of behaviour patterns are indicative not of mal-observation, but of differential responses in differential situations and are indeed extremely valuable if interpreted correctly.

**The other school, the Special Unit,** is much more recent, having opened in October, 1964, and it was the first of its type in England. There have only been a further two opened. Our Unit takes a maximum of 20 boys and each of the other two — both of which are associated with an Assessment Centre and Training School as at Kingswood — takes 30 children. One, like Kingswood, has only boys, but the other has a few girls.

The special Units are a new departure for the approved school service and a special feature is the precautionary measures which have been taken towards physical security. There is also a much higher staff/boy ratio than will be found in the open schools. The Units were provided because of difficulties which were being experienced in open schools with a few boys. Boys who were persistently absconding and showing severe behaviour difficulties were disruptive and spoil-

ing the training and social re-education of the majority. This does not mean to say that the function of the Special Unit is punitive or merely custodial. It is hoped that the special conditions and facilities prevailing in the Unit will assist the rehabilitation of the boys. The staff establishment is a Headmaster, Deputy Headmaster and two Senior Assistants. One Senior Assistant is the teaching team leader, and the other is the residential child care team leader. The total staff is approximately the same as that of the Training School and includes, amongst others, full consultant psychiatrist and psychological involvement. Because of the small size of the Unit it is not sub-divided but each boy is treated almost totally individually.

Before entering the Unit each boy is given careful consideration by the Assessment Centre, and after further case-conferences within the Special Unit individual treatment programmes are drawn up and attempts are made to ensure consistency in the treatment of each boy. As in the Training School, the programme is periodically reviewed so that progress can be assessed and treatment adjusted if necessary.

The boys' educational needs are determined and as the age and intelligence ranges are so wide and the emotional needs so varied the classroom teaching is done strictly on an individual basis. Educational progress is expected and measured every three months. Lack of progress results in a review of methods and approach. Apart from school-work during weekdays, groups are organised so that periods are spent at rural activities, printing, physical education, woodwork and metalwork. In the weekly timetable provision is made for each boy to have one swimming period and a games period enables a team from the Special Unit to play a variety of games (soccer, rugby and rounders) against a team from the Assessment Centre. During the evenings and weekends a variety of leisure time activities are offered. They include art, drama, aero-modelling, pottery, rug-making, basket-work, toy-making, lino-printing, tennis, cricket and indoor games.



The atmosphere in the Unit is relaxed and there has been no attempt to make the regime 'brisk'. Considerable thought given to the groupings helps the best remedial and therapeutic approach to the different type of boy to be applied. There are those who need to be treated with understanding and calculated permissiveness, and those who require a firmer approach.

There are usually a number of boys who need, and are capable of responding to, individual psychotherapy which is undertaken by the psychiatrist who also acts as consultant to those members of staff who are involved in therapeutic insight-giving relationships with individual boys. Other forms of therapy are given in work and play group situations.

A record of progress is kept by means of a 'Daily Note System' describing the various aspects of each boy's behaviour. This record is available to each member of staff. Staff can gain a good idea of the emotional state of each boy, patterns of behaviour can be seen and the record helps to show whether or not the boy is becoming more stable or mature. This record is valuable for review conferences.

Pocket money is allowed according to the Home Office allowance and this can be spent at the Unit tuck shop or the boy's Housemaster may make purchases outside. If a boy is at the stage in his treatment when he can be taken out he may accompany his Housemaster to visit the local shops. Home leave is used as part of a boy's treatment. Initially this is experimental to discover whether or not a boy is able to cope with the stresses which often result from staying at home. The ground is prepared by the social worker who maintains the links between the boy, his family, the aftercare agent and other social agents. Pocket money and leave are not considered as 'privileges' that may be reduced so as to punish a boy: but a boy may be expected to help pay for wilful damage he may do.

If the home leave is successful, and it is felt that the boy will eventually be released to his home, then longer leaves are granted after

periods of two to three months. The social worker aims to visit each home every two months but more frequent visits are required in certain cases. The social worker's reports of home visits are valuable during case-conferences. Parents and relatives are encouraged to visit the boys and there are no set times for such visits. There is no limit to the number of letters which a boy may send or receive. Any contact with friends and families is encouraged if it is thought to be beneficial to the boy's treatment.

After the close support which has been given, the lad is prepared for leaving and considerable care and attention is given to the transitional stage of the boy's treatment. He is eased gradually into the experiences with which he must cope when he is released or transferred. Those members of staff who have dealt most closely with the boy take it upon themselves to take the boy to their homes and to other places outside the Unit. Placement after his stay in the Unit may be to the care of his parents, to an open training school, to a hostel, to lodgings, or exceptionally to mental hospital. Aftercare is of the utmost importance and this is one aspect of a boy's treatment which is helped by the close liaison which the social worker has maintained and continued to maintain with the agents who are encouraged to visit the boy in the Unit as often as possible, and also to come to take part in case-conferences.

The Research Officer is undertaking research into the problems associated with the Special Unit. We hope to co-operate in this way with the other Special Units, expecting valuable information to result.

**The coming into force of the main parts of the Children and Young Persons Act, 1969 has abolished the approved school order.** The main effect of this is to put boys directly into the care of a local authority, leaving it to the local authority to decide where the boy should be accommodated. This might be in what was called an approved school, but may be in a children's home, or a residential school within the ordinary public educa-



tional system, or even some privately run school or children's community.

England has been divided into eleven areas, with the whole of Wales forming a twelfth. The local authorities for each of these areas collectively have to arrange a plan for a 'Public System of Community Homes'. This plan has to be submitted to the central government for approval by the Minister, who has been changed from the Home Secretary to the Minister in charge of the Department of health and Social Security. It is envisaged that all approved schools will feature in this plan and that most of those now under voluntary management will enter into a partnership with a particular local authority. As a result of this most approved school staff will be employed by local authorities and most approved schools will become community homes and in official status will be indistinguishable from other homes included in the Public System of Community Homes; but in practice it seems clear that they will continue to deal with much the same sorts of young persons that they have had as pupils in the past. They are, for example, likely to be larger than other types of home and able to give education on the premises to all the children accommodated in them.

Thus the intention of this new legislation is to remove the distinction previously made between children removed from the care of their parents by court action because they had transgressed against the criminal law, and those who found themselves in local authority care because they were either in need of care and protection, had truanted, or were deprived of a normal home life. That is, the distinction between children in public care under the terms of the Children and Young Persons Act, 1933 and the Children's Act, 1948, should be abolished.

That part of the new Act abolishing the approved school order and the fit person order (which was the previous instrument by which courts could commit young people to the care of local authorities) has replaced both by the 'care order'. Consequently approved schools are in a sense in a state of limbo in

that there are no children subject to approved school orders. The consequence of this is a degree of uncertainty which is gradually giving way to a clearer understanding of how the approved schools will be able to operate and what they will offer to what children, when the Public System of Community Homes is in full operation.

For the present, Kingswood Schools are in discussion with local authorities within this particular region, and with others, but more particularly are discussing with the local authorities near at hand the details of the partnership, and precisely the functions which these three schools might perform.

It would seem that the Assessment Centre will extend both the range of its intake and the range of its facilities. The former is eventually likely to include children between the ages of 5 and 18 years, and of both sexes, whilst its facilities will expand to include assessment of children not resident within the Centre, and a consultancy and supportive follow-up assessment facility in aid of those establishments who have received children from it. The assessment of children not resident at the Centre may well be done either by peripatetic teams going out to the child or in some other institution where the child is resident, or by the child visiting the Assessment Centre on a daily basis. In this context one should read the word 'child' to include the parents and remember that any or all of these possibilities may be combined at some time or another according to needs discovered whilst the process is operating. The consultancy service would be seen as an essential on-going process which would connect assessment with treatment and vice versa, each of these processes being believed to be inseparable from the other, and the development of diagnostic skills being extremely dependent on feedback, so that results of previously applied techniques and skills can be properly assessed.

It would seem that the Special Unit is likely to go on receiving the same sort of child as it has done since its inception, but more frequently will the children, at least technically,



be non-offenders. It is anticipated, and very much hoped, that one effect of the new legislation will, however, mean that the intake area for this Unit will be much smaller than the present arrangements allow, thus making liaison between the Unit, the home and the home community, much easier.

The Training School has already been freed from many of the restrictions which the approved school order and the Approved School Rules imposed upon it. The resources of the local authority have already been tapped. The whole situation has been 'freed up' so that casework possibilities have been widened and the development of a partnership between the school-based workers and home area workers has been enormously increased. This, however, reflects back to developments which have already taken place in the Assessment Centre where there is already much more involvement of the local authority workers within and during the assessment process. This enables a transfer of the interest generated at this stage to the training school: present signs would indicate that we may confidently expect this type of co-operation to grow very satisfactorily.

Generally the new legislation enables us to think very much more along the lines of boy orientated programmes and with reasonable skill it ought to be possible for us to shuffle off the old image that hung about us as a result of our previous associations with the penal services. It ought, too, to assist us to get away from the sterile argument as to whether our job is to treat sick individuals or train deviant, i.e. criminal, young people.

Thus, as at our inception in 1847, our future would seem to be not only uncertain, but exciting and exploratory.

## **Curative Education**

### **Catherine Grace**

St. Christopher's Rudolf Steiner School,  
Bristol.

In the last fifty years the public conscience has gradually woken up to the needs of mentally handicapped children. Largely due to the determination of the parents to assure their children a chance in life, many societies have been formed to help children suffering from specific disabilities. Amongst all these efforts Curative Education, as inaugurated by Rudolf Steiner, is one of the oldest and undoubtedly has an important part to play in the education of children in need of special care.

To understand these children we must first look at the totality of the nature of the normal child. It is not difficult to see it as a kind of polarity. On the one side is the body with all its functions, and on the other all that presents itself through consciousness. A more detailed observation reveals that these two parts again consist of two distinct entities. The body is composed of material substances which, however, could not maintain themselves were they not permeated through and through by life-giving forces. On the conscious side one can distinguish sense perceptions, feelings etc., over which stands consciousness of selfhood and awareness of individuality. The bodily part grows in the mother's womb from conception, as a result of hereditary forces: but the fact that the individuality (which is of a spiritual nature) and the body, form a harmonious whole in the healthy child, can lead to the insight that man does not start his existence at birth nor finish it at death. The child in need of special care will appear if the body is injured during pregnancy or during the first years of life. Then he cannot properly express his individual spirit because his instrument is damaged, but nevertheless it is there, and the curative teacher only approaches him rightly by appealing to this spirit in the faith that it is possible to do so.

The very fact that the curative teacher re-



gards the child in this way influences the manner of his approach. He very soon discovers that ordinary teaching does not really touch such a child. It is not enough to slow down or simplify the ordinary lesson: the subject must be presented in such a way that in itself it bears the forces of healing.

Every child is a challenge, awakening a deep yearning to find the answer to his or her particular problem. And the problems are so many and so various. In one class of ten children a teacher may be responsible for a child with brain damage, involving epilepsy, another with athetosis making control of movement very difficult, a third who is aphasic and partially deaf, a fourth with hypercalcaemia, a disorder in which the calcium content of the blood is increased. The fifth child suffers from Down's syndrome, until recently known as mongolism; the sixth is a post-encephalitic, restless, hyperkinetic and fascinated by all mechanical gadgets, especially taps; the seventh is autistic, withdrawn from contact with his surroundings and human beings in particular; the eighth little girl was assaulted by her father when five months old, suffered a broken skull and nose which left her slightly spastic with impaired eyesight and a squint, as well as a deep distrust of adults and a general emotional disturbance. The ninth child has parents who love her dearly and who have suffered anguish in their struggle to help her. She was born with only half her face intact, the other half was crushed out of recognition, and during the first three years of her life, she had seventeen operations to build it up into a resemblance of a human countenance. The last child in the class suffers from a rare complaint called achondroplasia which means that the bones of legs and arms, but more especially the arms, are very short with tightened joints, so that the arms cannot be lifted any distance away from the body and therefore cannot be stretched out to protect the head and face in the event of a fall. This is one group of children in need of special care, but in other classes, you will find many other disturbances, far too many to be mentioned here.

Faced with children such as these, each one

of which needs an individual approach to education, it is small wonder that the curriculum does not follow conventional lines. And yet these children must become social beings, they must learn to work in a group among their peers. A main lesson is taken at the beginning of each day, lasting for about an hour. The same subject is followed for three to four weeks so that the children have time to become really immersed in it. The lesson may take the form of a serial story followed by acting, painting, puppets, music, singing, writing, recitation, model making etc. During the introduction of the lesson through story, discussion or description, something must be done to help the deaf and aphasic children to follow what is going on. This can be done with the help of a flannel graph, by a series of moving pictures, by slides or even possibly by a dramatisation of the subject matter by means of glove puppets. This subject matter of the main lessons concentrates on themes of work of particular importance in relation to the child's stage of development and the teacher has the responsibility of working out the details of his teaching material quite freely within this general plan. The subject of a main lesson, after three or four weeks intensive study, is then dropped for a time — perhaps a term or even a whole year — and another subject replaces it. During this intervening time, until it is taken up again, what the child has learnt, has sunk down into his subconscious and apparently been forgotten, until later recalled by the teacher and recreated by the child in a new, lively and more mature way. The whole subject can then be developed further.

The Class Teacher journeys up through the school with his class which seldom numbers more than ten children, and he/she therefore has an intimate knowledge of each child which is essential if he is to call out the best in his pupils. He must know when it is permissible to demand attention and when he must let the child disappear into a quiet corner of the classroom and go his own way for a time.

Reading and writing are taught from the beginning with the knowledge that many child-



ren will have little orientation in space and may later prove to be dyslexic. Marching straight lines, corners and squares, running wavy lines, circles, ellipses and figures of eight, lead on to painting straight and wavy lines. These gradually become the letters which are first walked on the floor and then painted, each letter having a story connected with it as well as appearing to be the thing about which the story is woven. V becomes Valley, W wave, S snake, F fish and so on. Written or printed letters are a code which does not naturally belong to young childhood and presents difficulties throughout life to those suffering from dyslexia. If the strange little black squiggles on a sheet of paper can be first encountered as coloured pictures, they are more likely to carry meaning later. Mankind as a whole used sign language before coming to the abstract letters of today.

Arithmetic, too, presents many problems to children who find conceptual thinking almost beyond their grasp. This kind of thinking really depends on memory which has developed through different phases with the evolution of mankind. In the dim past man probably had no memory, only recognition. A mother who lost her baby would not be able to remember him or where she left him, but would suffer a kind of soul toothache till she came across him again. Then she immediately knew 'This is my baby' and the pain of his loss disappeared. Later men erected signs in memory of their deeds, a pile of stones to mark a victory in a battle or a mound of earth over the burial place of a warrior. These signs or memorials recalled past happenings to those who met them. We today have a remnant of this kind of memory. We may come down from the top of the house to fetch something, but once there, we cannot remember what it was. Only when we climb the stairs to the top again do the surroundings speak to us and we remember what we came for. This primitive form of memory was gradually superceded by the rhythmic memory which flourished in the hey-day of Greek culture. The hexameter of Homer which immortalized the deeds of the heroes of the race in the Iliad and Odyssey was often known 'by heart', a feat impossible for modern man. This

rhythmic memory persisted into the early Middle Ages in the lays of the bards and minstrels, but with the invention of the printing press, gave way to the conceptual memory which is normal for the man of today.

Yet for many mentally handicapped children, this conceptual memory which unrolls from within, has not been attained. Mongol children, for example, often have a sign memory and sometimes a rhythmic one, but to hold one's memory continually on the level of ego experience is not possible for them. They will often speak of an event which happened five years ago, as if it had just taken place. It is as though their memory were spread out around them, and according to the direction in which they looked, one or another event stood before them most clearly. They give the impression that for them time has become space.

So you may succeed in teaching a mongol child his tables through rhythmic repetition and may even manage to teach him addition and subtraction with carrying and borrowing by turning it into a game where 'signs' or 'monuments' can prompt his memory. Though today the teacher is not expected to waste time in teaching arithmetic to a child unable to think conceptually, many other subjects can be taught in this way and also through the rhythmic memory.

Aphasia is fairly common amongst children in need of special care and as mentioned earlier, they can be helped to comprehend what is being said with the help of pictures and mime, but they must also have specific teaching, for the most part individually so that the spoken word can begin to be comprehensible to them. There are two main types of aphasia, sensory and motor. In the first instance there is no understanding for speech which flows around the child as Chinese would flow around many westerners, the melody of the language can be heard, but not the individual sounds and words. For this reason the child cannot speak, any more than a westerner, ignorant of Chinese, could speak in China. The child with motor aphasia understands fairly well, but has the greatest diffi-



culty in perceiving the sounds and the differentiation of the words. Between these two outspoken types of difficulty there is a spectrum of many others and each one needs individual help.

Dr. Lotte Sahlmann, consultant paediatrician for many of the Rudolf Steiner Schools for Children in need of Special Care, in this country, in Italy and South Africa, through her study of what Rudolf Steiner had to say about the whole process of listening to music and speech, described how sub-consciously we compress melody into harmony when we hear a word spoken. "We do this constantly, with tremendous rapidity when we listen to the spoken word." She also goes on to point out that quite unconsciously "we wipe out the experience of the ground tone and only listen to the overtones which sound in the harmonies at the moment when E or M or a syllable or a word is spoken. By this means we recognize language, as language, not music. But to understand the content of the language, a fourth step is necessary. We make an additional subconscious effort and wipe out the overtones, thus going straight into the idea that stands behind them. It is possible to make this experiment oneself and to listen either to the ideas being put forward in a lecture, or to the rhythm and sound-formation of the lecturer's speech, and then the content is no longer available."

Aphasic children may be unable to make one or another of these transformations. The severely aphasic child will only be able to hear the ground tones. He cannot for example differentiate between musical instruments. A rough, yet quite revealing guide to a child's degree of disability can be provided by having two sets of musical instruments, eg. piano, violin, glockenspiel, recorder, lyre, xylophone, in one room, divided by a screen. The child can play for a while with the instruments in one side of the room, and is then taken to the other side of the screen, while a chosen note, eg. middle C, is played on one of the instruments that he has left. He is then asked, probably by means of mime and gesture, to point to the duplicate instrument in his own part of the room. The severely aphasic child will have

no idea which one to choose. But as the child begins to hear the overtones and appreciate the melody of the language, he will be able to distinguish a piano from a violin, a recorder from a xylophone. Such a child will often carry on long conversations with himself and others, reproducing the melody of the language perfectly, but without crystallizing out the syllables and words. As the child begins to speak and to comprehend speech, he is able to recognize on which instrument the note has been played with very little or no hesitation. Therefore much of the early individual work with aphasic children is in the realm of music and as a number of them are also partially deaf, tone eurythmy is also used.

Eurythmy is an integral part of curative education, and is used for many purposes, of which one of the most important is the cultivation of speech. Language is based on a limited number of sounds, vowels and consonants. Out of these relatively few variations, uttered by means of the larynx, the tremendous realm of language is built up. We can only speak and express ourselves adequately if our emotions, our will system and our thought life are intact and attuned to one another. The slightest upset in one or other realm causes our speaking to falter. Thus the whole human being participates when we speak. Each sound we utter imprints into the air a definite pattern, varied slightly by the mood and the personality that stands behind it. Every word consists of vowels and consonants and the latter enclose and shape the word into a whole. One is tempted to compare it with the growth of a plant leaf, which would expand indefinitely, were it not limited by forces from outside that give it, not only a certain size, but also a characteristic form. So are the vowels an expression more of feeling from within outward, and the consonants the form giving limitations from without.

As speaking reveals the whole man, we can also reverse this process; we can listen to the spoken word and express what we have heard with our whole body, but especially with our arms and hands. Thus sound becomes movement. Each sound made by our speech organs obeys absolute laws of move-



ment and Rudolf Steiner translated them into expressive movements of the limbs, thus producing speech eurythmy.

In the relation of music to the human being one can recognize similar principles. In fact man is organised through and through according to harmonies akin to music, and is therefore not only receptive but also creative. All true education, especially of the young child, is the art of awakening and making resound qualities which, as yet, are slumbering. For this, tone eurythmy is an invaluable help, in that its movements make visible and effective what otherwise is hidden within the body as resonance of the proportions of the skeleton and the various organs.

Thus eurythmy as visible speech and visible sound is not an arbitrary invention, but reveals the basic powers which underlie speech and music. The instrument played upon is the human form itself. Curative eurythmy has evolved from artistic eurythmy. Each sound contained in the alphabet expresses a certain formative power; if such a sound is followed by the respective eurythmy movement repeatedly, first very slowly, then with increasing speed, it can work back on the emotions or functions of our organism.

Thus it is first of all necessary to come to a thorough appraisal of the child itself, an exact diagnosis of its organic, functional and emotional make-up is indispensable. This can only be done by a physician with knowledge and experience of eurythmy. According to the diagnosis, the respective exercises of single sounds, or of a series of sounds, are prescribed, and these exercises must be carried out by a specially trained curative eurythmist who has to practise them with the child. Some of the consonants work deeply on the processes of digestion, circulation or breathing, enlivening them or slowing them down as necessary. Other exercises may calm a hyperactive child or stimulate a heavy, phlegmatic one. Involuntary movements, tics, clumsiness, can mostly be corrected if certain specific exercises are carried out over an extended period of weeks or months. If a child lacks concentration, he can be greatly helped

by letting him perform movements and steps requiring his full attention. Naturally, as speech is connected with eurythmy movements, eurythmy and curative eurythmy can be used to stimulate and form speech where it is absent or very poorly developed. Thus the treatment for the aphasic child is based on this principle.

Finally, disturbances in spatial orientation or in the appreciation of rhythm and time, can be improved by the practice of special forms which have to be walked, while arms and hands carry out exercises with a thin copper rod. If rhythm and beat are also introduced in various ways, the child will gradually learn to master his body at will, guiding it through the maze of space and time. As very many children suffer from these latter disturbances, exercises can be given to groups as well as to individuals.

Many other forms of art like painting, modelling, weaving, woodwork, drama are used for therapeutic purposes. The curriculum in itself, special exercises, diets, medicines, all help to correct the inhibited development of children undergoing curative education. It will be the task of those in charge to make the right and balanced choice of the many possibilities at their disposal.

In such a short article, one can only touch the fringe of the work done in curative education, but it must be realized that none of this work could be satisfactorily carried on if the teachers did not draw their inspiration from a common spiritual background and be willing to help one another at every turn, sharing their knowledge, gifts and experience. Perhaps the translation of a verse by Rudolf Steiner, which is said at the beginning of the weekly Teachers' Meeting, sums it up.

The healthy social life is found  
When in the mirror of each human soul  
The community finds its reflection  
And when in the community  
The virtue of each one is living.



## **Unit for partially hearing children in a county primary school**

**John Holroyd**

Headmaster, Slade School, Tonbridge.

### **Buildings Equipment and Staffing**

This unit for partially hearing children was set up in makeshift premises in 1965, and moved into purpose-built classrooms two years later. It is attached to a normal junior and infant school. The roll of the unit is now 25, and that of the school about 375.

There are three unit classrooms, which have been treated to eliminate reverberation, and equipped with speech trainers, induction loop amplifiers and a group hearing aid, as well as the usual range of visual aids. There are three teachers of the deaf, one of whom is teacher-in-charge of the unit. The three classes are nursery (2½-4) infant (5-7) and junior (7-11). There are two welfare assistants, one of whom is attached to the nursery class, the other helping with integration of the infant children.

The classrooms in the main building are equipped with amplifiers and induction loops. As overspill of sound from one room to another can really only be eliminated by trial and error, it has taken a considerable time to make the system work efficiently. At one period a child using the system in a classroom could hear not only his own teacher and the one in each adjacent room, but also a radio programme! The loop system works through the individual hearing aid and is limited by the range of the aid. It also limits the movement of the teacher, as a microphone has to be worn which is attached to the amplifier. More sophisticated miniature transmitters and receivers are available but the cost is prohibitive. The sound output of all normal school aids eg radio, tape recorders and television can be fed into the loop amplifiers.

### **Criteria for selection**

The aim is to integrate the children into the customary work and life of the school, while recognizing that they will need specialist help for part of the time.

The designation 'partially hearing' is used rather than 'deaf' to emphasize a positive attitude; but the label tends to conceal the fact that it is aptitude for communication by normal speech, rather than the degree of hearing loss, which makes for success in these circumstances. Many other factors apart from deafness, such as intelligence, parental attitudes, temperament, visual acuity and presence or absence of other physical handicaps, have a bearing on speech and understanding. To take an extreme case, a child of high intelligence, whose parents have always spent much time talking to him and encouraging him to talk; who possesses a strong visual memory, which can be used for the teaching of lip-reading and who is a determined and persistent learner, can succeed with less residual hearing than another child with more hearing but who lacks these advantages.

As most of the children come to the unit nursery class at 2½ years, and as most types of testing, including audiometry, are not necessarily accurate with very young children, it is necessary for the child to be visited at home by a medical officer and a teacher of the deaf. In many cases it is possible to arrange regular visits from the age of 1½, including loan to the parents of a speech-trainer, and instruction from a teacher in the effective use of this instrument.

At about two years the child has an interview with an educational psychologist who specialises in the testing of deaf children; and the child's admission to the unit is recommended in consultation with the doctor and the teacher who has seen him in his home. The child is also referred to a consultant otologist, who initiates any physical treatment which might be necessary, and recommends the most suitable hearing aid. The assessment panel and otologist see the children at regular intervals throughout their school career, and frequent reports from the school are requested and considered by the panel.

The early years in the unit are regarded as diagnostic, since, in spite of care taken to select suitable children, it is not possible to



be right in every case. Further consideration may have to be given by the assessment panel in consultation with the school with a view to possible placement in a school for the deaf.

A few older children are admitted, for instance children moving from a part of the country where units are not provided; children whose deafness was not diagnosed at an early age; and occasionally a child who has become deaf through accident or illness.

It will be seen therefore that we have a wide variety of children, with different types and degrees of deafness, some with additional slight physical handicaps; but all, we hope, with the potential to learn to communicate by normal speech, and eventually to become normal members of the adult community.

### **Integration**

All the children in the unit here take meals and play with children of their own age. There is a little difficulty with the nursery children, as the normal five-year olds tend to be over protective. The solution should be the setting up of an ordinary nursery class, but the LEA cannot agree to this on financial grounds. Our partial solution is to invite a few under 5's, who are on our waiting list, to join the nursery class each morning.

When a child in the unit becomes of school age, an individual assessment of his capability for integration with a normal class must be made. We tend to err on the conservative side to avoid the danger of putting the child into a situation which is too difficult for him. We wish integration to be a pleasant part of his day, and for the child to look forward with eager anticipation to an increase in the time he stays in the normal class. If great care is not taken at this first stage, frustration and failure to communicate can cause either regressive or aggressive behaviour.

An integrating child must be accepted quietly into the normal class. The teacher must welcome but not indulge him; he must be helped unobtrusively and encouraged to make an effort to understand and communicate within

his capabilities. The class teacher must also keep up a constant dialogue with the teacher of the deaf, not only so that the child's total success and progress in the class can be reviewed, but so that specific points in the day-to-day learning can be reinforced by the specialist teacher during the time that the child returns to the unit for individual help.

Perhaps an example of this process would help. A ten year old partially hearing boy has joined a group in a normal class which is carrying out an experiment with objects that float in water. The class teacher discusses the results with the group, and introduces the term 'surface tension'. The partially hearing boy can hear via the induction loop and hearing aid, but as the frequency response only resembles that of a telephone earpiece the teacher does not think that the technical term will have been sufficiently clearly received. If the boy is a competent reader, seeing the words in print will help, but in any event the class teacher will mention this specific point to the teacher of the deaf, who will revise the vocabulary using the speech trainer. With the use of large headphones the output can be matched in both volume and frequency response to the child's hearing loss as shown on his audiogram.

It will be seen that considerable extra work falls on the class teacher. In recognition of this, the LEA gives a favourable staffing ratio, so that classes can be kept to about thirty; but even so, we have been fortunate that the teaching staff here have without exception willingly given time and energy to the task of making integration work. The aim is for full or almost full integration by the time the child reaches junior fourth year, although this ideal is not always achieved.

### **Effect of the Unit on School Organisation**

The technique of language teaching by specialists is beyond the scope of this article, but much of the work consists in the repetition of speech patterns either individually or in small groups. It will be seen that children, who are accustomed to this kind of teaching, which is necessarily formal and structured, will find it difficult to integrate into an infants'



class where an 'integrated day' is in progress. Some PH children are capable of integrating with a normal class for a non-oral lesson, such as art or craft, but might gain little from oral lessons. We think it desirable that the teachers of the deaf should take a few periods in the week with normal classes. Apart from giving these teachers an insight into methods and attainment standards obtained in the school, this practice welds the school and the unit together by introducing the teachers of the deaf as persons, and not as strange adults doing some unknown work in another part of the building.

All these factors will be seen to necessitate detailed timetable planning which might otherwise be out of place in modern primary education. The problem is to integrate both children and teachers from the unit with the maximum efficiency without restricting the freedom of class teachers to arrange work in the way which best suits their children.

### **Contact with Parents**

In the main school, although the usual Open Days and meetings are held, much of the parent-teacher contact is informal, as parents know that they are welcome at any reasonable time to discuss problems or inquire about progress. We find that, like all parents of handicapped children, the parents of our partially hearing children need much reassurance and support. Partly because the unit draws children from a scattered area, and distance from school is a barrier; and partly because of emotional factors, we find that a more positive approach to parents is needed. The teachers visit the children's homes when necessary; one of the welfare assistants acts as a taxi escort and keeps contact with some of the more distantly placed families; and a two-way diary written alternately by teacher and parents, which is sent home and returned every few days, has been found useful, especially when children are old enough to join in this activity. We think it very important, however, that the parents should attend events at school whenever possible, because meeting other parents whose children have similar problems is often at least as helpful as contact with teaching staff.

### **Entrance to Secondary Education**

When the children reach the age of eleven they leave the unit. Selection for grammar, technical or modern schools will continue for some years in this area, but eventually there will be eleven to eighteen comprehensives. At one secondary modern school, which will in the future be the nucleus for a comprehensive school, steps are being taken to set up a secondary unit. At present, the number of children is too small to require more than the services of a visiting teacher of the deaf, but this provision will be increased.

Because a child is correctly placed in a primary unit, it is not certain that he will succeed in a secondary school, bearing in mind the differences of organisation and atmosphere. It is very difficult to decide whether he should attend the secondary school, or should be considered for a place at a residential school for the partially-hearing. In this decision the parents, school and assessment panel are equally involved.

An even more difficult decision, and one that we have not yet had to take, is in the case of the child who, except for his handicap, would be recommended for a place in a selective school. Such a school could not be expected to make special arrangements to instal apparatus for a single pupil, but without these aids the child may not keep up the pace in a very competitive situation.

To return, in conclusion, to our own situation; it has been very rewarding to see the partially hearing children growing in confidence and ability to communicate. It is particularly noticeable that as their integration proceeds, they are gradually accepted as members of other social groups in the playground, rather than playing constantly with partially hearing children. I believe that in theory we are working on the right lines, even though in practice we still have much to learn.

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BURGESS HILL SCHOOL,  
Hampstead and Cranleigh

**Grand London Reunion in June 1972**

initiated by Tamara Osborn and Paddy Coyle  
Particulars from the latter: 13 Albury Road, Guildford

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# The failure of Therapeutic Communities

Dr. N. K. Macrae-Gibson, Consultant Psychiatrist.

There is a great deal to be learnt from considering the failures, as well as the successes, of communities which have been trying to provide planned environment therapy for deprived or emotionally disturbed children. Such consideration may help to avoid similar problems when new establishments are set up. Recently there has been a number of failures of communities, some complete and some partial; others have come near to disaster but are now continuing more surely, though not necessarily in the same therapeutic way that they were formerly. For the sake of anonymity in this article the names of establishments are not given. As a consultant psychiatrist I have been very closely involved with some, with others less closely, and further examples have been brought to my attention in discussion with colleagues.

A therapeutic school or community implies several groups of people existing in:—

The Neighbourhood — near and far.

There are or may be:—

1. The head or warden, who may be the founder, or may be appointed by a public or independent body.
2. The deputy, who may be the headmaster, if it is a school, and a warden is in charge of the whole set-up.
3. The staff: teachers, child care and other designations who may be resident or non-resident.
4. The psychiatric team — psychiatrist, psychotherapist and psychiatric social worker if the team is a complete one. In the majority of cases none of these is resident.
5. The clients.
6. The clients' families.
7. The retired founder and/or the founder's family, if it is an independent establishment.
8. The Administration, which may be
  - (a) Local Authority
  - (b) Independent

Causes of breakdowns may be located in any one of these centres or in tension between

two or more of them. Breakdowns have their immediate and overt causes, which can be considered as equivalent to immediate conscious causes of an individual nervous breakdown; and their unmentioned covert causes, both recent and remote, the equivalent of unconscious causes of nervous breakdowns.

There may also be associated causes, more or less openly recognised, such as recurrent or long standing tensions between, or within groups, which undealt with, add to the strains eventually leading to the final breakdown.

I am considering fifteen communities: ten boarding maladjusted schools, one day maladjusted school, three hostels for disturbed adolescents, and one large children's home.

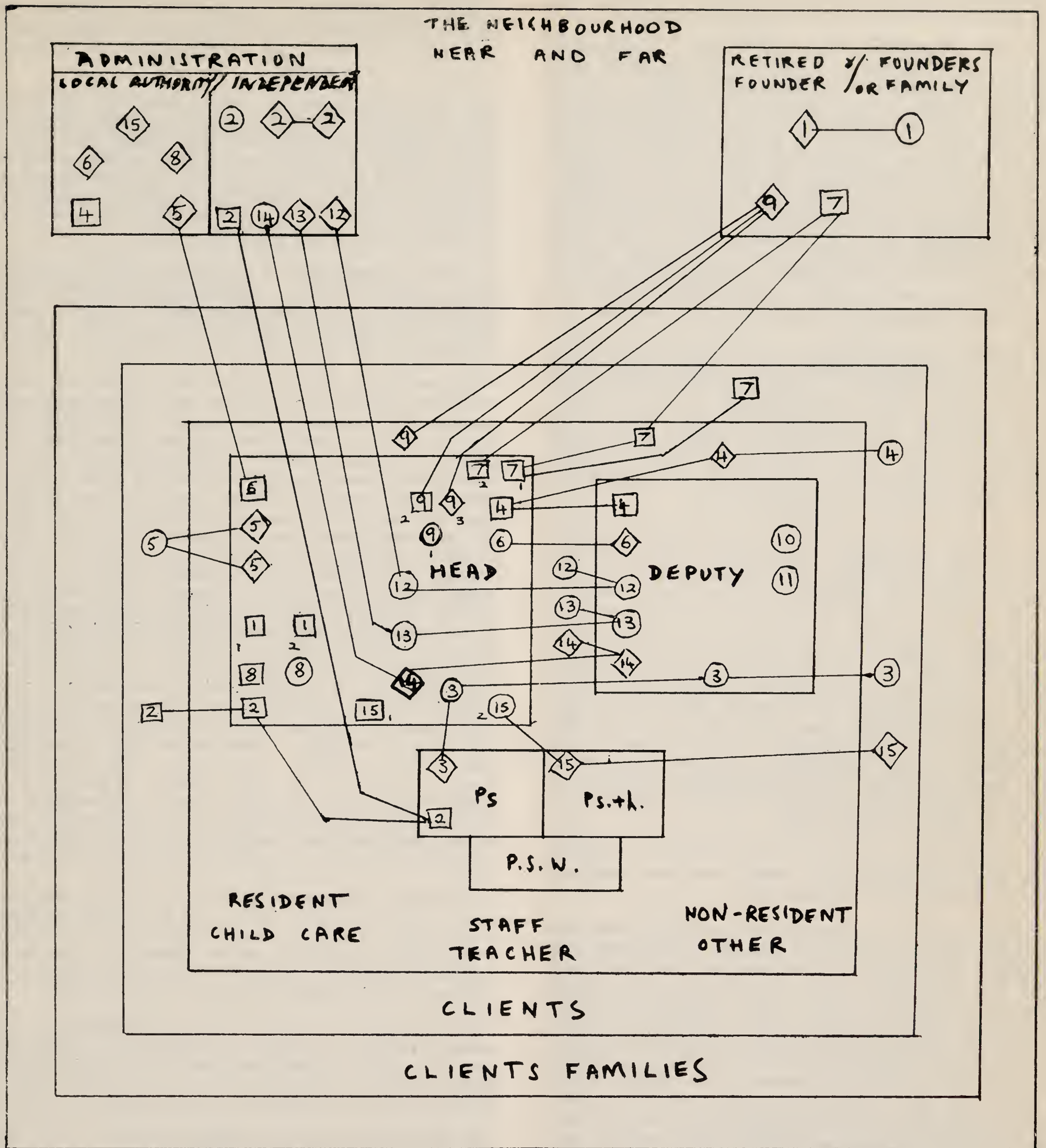
**A.** Four are complete breakdowns and all the children have been dispersed to various other establishments, thus disturbing again already disturbed children. **B.** Three were, at the time of writing, partial in that the numbers were being run down and no more children were being admitted; two are partial in that they can hardly be said to be therapeutic in the way that they used to be. **C.** Six have had a narrow escape from complete breakdown, they have survived — some very well but others not so well. The accompanying diagram illustrates the pattern of tensions.

**A. The First Community:** No. 1 Boarding School This was an independent maladjusted boarding school for boys and girls. It collapsed completely and for ever, and the children were dispersed to various other places because the founder's family did not allow it to continue for long after her death. Three serious bids were made to buy it as a going concern but none were accepted and the property was sold for other uses.

Associated causes for the breakdown existed. The last headmaster was resigning because his own marriage had run into difficulties and his wife, who had been an important figure in the school, had left, provoking considerable anxiety in children who had themselves suffered family breakdowns. He had run the school for about a year and would have stayed on to hand over to any successor. Before him the headmaster, who had succeeded the founder after she retired because of her age, had only survived a short while. He was unable to cope with the anxiety of the top position, although good at running a class in a maladjusted boarding school, and also because of his inability to



# THE FAILURE OF THERAPEUTIC COMMUNITIES





cope with the anxieties of a co-educational school — although good enough with boys only. Because of his panic reactions, girls placed there by various local authorities were removed. Significantly he had failed in a previous career, giving up without qualifying.

Thus the founder's family had had considerable anxiety about the school. It seems clear however that the covert unadmitted problem and reason for the complete ending of the school was the founder's only daughter's 'sibling jealousy' of her mother's schools. She had been brought up in a free discipline school where her mother, who did not marry, was a teacher for years before starting her own school. The daughter then helped as an untrained, unpaid secretary housekeeper assistant until eventually her mother died. After that she got out with her children and did not visit the school again. It is clear that some of the causes of the eventual breakdown were built into the set-up by the founder's own problems and unconventional behaviour and were bound to take effect after she died.

**The Second Community:** No. 1 Hostel for boys leaving maladjusted boarding schools and unable to go home was run by a national association. The hostel collapsed and the boys were dispersed to other places, overtly because the association decided they could not afford to go on. An excuse was made that sufficient suitable boys were not forthcoming to make it financially viable, but this was not borne out by the facts or by the unfilled gap its closure left.

Part of the underlying reason for the closure, however, was the association's inability to continue to co-operate with the charitable trust which had supported it by providing the property used for the hostel. A change in the leadership of the trust did not help, nor did the abolition by the association of the house committee upon which the trust had been actively represented. This was part of an attempt by the association to make sure that the central administration had more say in the running of the hostel, or more accurately perhaps, that they felt they kept tabs on what was happening. The founder-warden ran the hostel in his own inimitable and successful way until he retired; there seems however to have been some jealousy of him at headquarters and a feeling that his successors should be under tighter control.

After he retired a number of events made the hostel more of a nuisance to the association and provided associated causes for the closure.

The next warden, a woman, was an unfortunate appointment since she and her husband, who had had residential experience and lectured in residential child care, took the attitude that clients have to be dominated, and also that acting out of difficulties, for example with authority, is in itself therapeutic. Consequently he would provoke the residents and then demonstrate his verbal and physical superiority before leaving them to be calmed down by the resident staff. At the same time he and his wife, perhaps not surprisingly, did not trust the psychiatrist, so that this type of activity was not discussed, but boys were just described as being difficult and aggressive. When the deputy warden discussed openly some of the difficulties of one boy, and how closer contact could help him to respond, he was accused by the warden of letting the side down, since they really needed every excuse to get rid of the boy.

If the warden had not resigned it is likely that there would have been such violence by the residents that the hostel might have closed earlier than it did.

When the deputy took over the psychiatrist was asked to attend weekly instead of fortnightly. With full support of the acting warden, matron and staff, one step

he took was to see one resident with long standing encopresis, now bloody, for weekly psychotherapy. This was reported to headquarters by the young social worker, who had been appointed when the first Warden retired, and this resulted in a persistent campaign by the head of the social service department of the association to forbid psychotherapy in the hostel 'because of its dangers'.

After a running battle for over a year, during which it was suggested that the psychiatrist should resign, the newly appointed warden strongly backed the psychiatrist's action. That the head of the social service department was eventually asked to leave by the general secretary caused a certain amount of discontent at headquarters and in fact proved a Pyrrhic victory, for the hostel was closed soon afterwards.

**The Third Community:** No. 2 Hostel for disturbed adolescent boys was run by a large association with Church connections. It collapsed completely, though a substitute hostel might still be opened elsewhere. Again all the boys had to be moved to other places.

The presenting problem here was that the deputy murdered the warden because the warden had found out about the deputy's homosexual relationship with one of the boys and tried to stop it. The underlying problem, however, which became apparent was that the warden, who was considered an excellent practitioner of environment therapy and had been a monk, had not established a mutually trusting relationship with his psychiatrist, and influenced his staff to follow his lead. He felt that he knew best, and like the husband of the warden in No. 1 hostel, thought that adolescents should act out their problems, in this case their feelings of lack of contact with their parents because of the rejections they had suffered. He therefore encouraged them to come into his bed if they wanted to, and provided the physical contact; it is to be assumed that, owing to his religious training or emotional make up, he was able to sublimate all his sexuality — but his staff were not. The new deputy developed a relationship with one of the boys; close contact was encouraged, and on the warden's advice, kept secret from non-resident advisers. The deputy was a homosexual, the warden discovered the nature of the relationship, and without reporting it, tried to stop the deputy, who, feeling provoked and unfairly treated, murdered him. It was felt necessary for all the boys to be dispersed.

**The Fourth Community:** No. 2 Boarding School was for maladjusted senior boys, run by a local authority; it collapsed completely but will possibly be reopened soon. The presenting problem appeared to be in the children, for three of them lit a fire which caused such damage that the building was put out of action.

One can hardly complain about the persistent symptoms of disturbed children — one can and does about teachers treating them punitively, and this was the covert factor in this breakdown, so that the fire implicated some of the teachers as well as the children.

The associated factors, however, go further back. There had quite recently been a change from a more restrictive and less involved head to a less restrictive and more involved one, who made much better use of the psychiatric team. He met covert opposition from the more punitive staff and from the rather rigid and ageing deputy. Even the first headmaster had asked the psychiatrist for help in getting the deputy retired on grounds of health some time after a stroke, but to no avail, since the administration did not accept the need for his removal. They were partly influenced perhaps by the good report on him which the first headmaster submitted. In certain spheres of the administration 'too much psychiatry' was felt to be the real cause of the disaster.



**B.** I will now describe some examples of partial failure; this may involve a serious failure in the quality of the environment therapy alone, or combined with a failure to be able to maintain numbers.

**The Fifth Community:** No. 3 Hostel, is for adolescent boys either at school or at work, many of whom, deprived of home life, are delinquent or maladjusted. It belongs to a local authority. Until not long ago it was run by a warden of character with up to 50 boys, and had been running well for years. The warden hoped that it would develop into a co-educational hostel. For reasons which are not clear, but seem to have been to do with whether the warden or the administration had the final say in admissions, the warden fell out with the Children's Officer and left — and the covert reasons for the decline of the hostel began to take effect. A successor was appointed; but things ceased to run so well, which was not surprising, since the boys at times had to help him to bed, drunk. He lasted about a year, when the numbers were down to 20 boys. He was succeeded by the deputy who left when the numbers were down to seven. He believed in the boys being involved in running the hostel and being able to act out their problems, so it ran with their standards, not those of a responsible adult. He was also afraid of saying 'no' to them or of making demands or using any sanctions, and like his predecessors, had no real say in who was admitted. The result was anarchy, not therapy — a girl of 13 was found in bed in the morning and nobody said anything; a boy had all his clothes stolen and nothing was done; several boys refused even to consider working and this led up to no action; and a boy was knifed and it was just hushed up.

In all this time nobody considered that they might even discuss the problems with the Department's consultant psychiatrist until the latest deputy, in desperation, finally rang him up at midnight. One can only hope that another new warden will bring appropriate changes.

**The Sixth:** No. 1 Children's Home built a long time ago is composed of a number of cottages in its own estate, and is owned by a local authority. The warden had run it well for several years, with increasing emphasis on autonomy of the cottages, which of course demanded more individual responsibility by those in charge of them

The deputy got promotion elsewhere. Just before this the post of deputy at the local authority Reception Home had also become vacant. This Home is run very well by an excellent warden who admits that long term work would be more satisfying but is, of course, inexplicably, much less well paid. He was told by the administration who his new deputy would be and, knowing him all too well from earlier years, said that if he had to accept him he would show him his room and tell him he could stay or go out as he liked, but that he was not to have anything to do with the children — and told them why. They listened to him, and sent the man to be deputy in the Children's Home instead.

Within six months the warden there, who perhaps has not quite the toughness of the one at the Reception Home, had a breakdown and was admitted to hospital. The Children's Home ceased to take any new children and its numbers gradually declined — a severe handicap, as it was the main residential establishment of that local authority.

**The Seventh Community:** No. 3 Boarding School, is an independent co-educational school for maladjusted

children. It used to cope well with even the most seriously disturbed children; a large number were in regular treatment with a visiting psychotherapist; it had a consultant psychiatrist who held regular weekly sessions with the staff and saw children and advised on their handling; there were also regular case conferences with all relevant staff, at which the planned approach in environment therapy for particular children was formulated. The psychiatrist is now asked to come perhaps once or twice a year, the psychotherapist has few children in treatment and sees those with difficulty and little co-operation, while any conferences are only with the headmaster. Rewards and punishments prevail as in a conventional Prep School. These changes are overtly the policy of the new headmaster, appointed by the Governors without consultation with the psychiatric team. The covert and associated causes of the changes and therapeutic decline go back a considerably way.

The school was founded by an indomitable woman, of tremendous character and capability, and her husband; it ran successfully, coping with children of high and low intelligence and great disturbance, and with increasing use of psychotherapy. Some years ago the founder, although remaining in the school, retired in favour of her eldest son who had not wanted to do this work until she used all her powers of persuasion and he discovered that she was right. He tried to make the school even more psychiatrically orientated and to put into practice what he had learnt from a Course for maladjusted teachers which he had passed with distinction. Unfortunately it was distinction in paper work and not in emotional ability — in fact somehow he had been able to avoid the usual and necessary emotional self-exploration by being involved in remedial teaching.

As time went by his emotional disturbance led to increasing unrest in the school owing to conflicts of loyalties in the staff between him and his mother; divorce from his wife, and a mistress staying in the school; whole dormitories, particularly of girls, being got up at night for one child's misbehaviour; provocative amateur psychotherapy and evidence of voyeuristic tendencies. Eventually the school administration demanded his dismissal; his mother took over again with a deputy who became the acting headmaster. The school, which had nearly gone out of control, was just saved. The near collapse was seen by some as the effect of 'all this psychiatry.' The school continued, but the acting headmaster, who had had a difficult relationship with his own mother, discovered the founder was increasingly impossible to get on with and reacted with feelings of hatred, while the staff was again split. Still psychiatric help was used and psychotherapy was generally accepted. Finally he resigned and a former senior member of staff held the line until a new headmaster was appointed and the founder finally retired. What will happen is not clear but it would be difficult to call it a therapeutic school in the sense that it used to be.

**The Eighth Community:** No. 1 Day School is in fact the only day maladjusted school in the series. It had run well with psychiatrist, psychotherapist and psychiatric social worker in co-operation. The headmaster decided to return to his original work and a new one was appointed. Although he had reasonable ideas and good ability he was far too anxious. His own first child's difficult birth provoked such intense anxiety that he resigned precipitately with the minimum of notice and became a Home Office Inspector. This resignation was an associated cause of the later failure, and provoked the covert cause.

The management committee were upset and in making their next appointment went against the views of their psychiatric adviser, who has no authority to vote, and



in appointing the candidate from an Approved School said that they knew he was not particularly intelligent and had no psychiatric orientation, but they had had an intelligent man with this orientation and he had let them down, so now they would appoint a straight-forward down-to-earth man, even if he was not very clever. He was the overt cause of the therapeutic failure of the school. He believed in beating and said that his way of telling whether a boy should be at a day school or a residential one was to cane him; if he took it quietly he was day school material — if he yelled and made a fuss, it was boarding school for him. So he did not keep his psychiatric consultants, and local clinics asked other day special schools to take their really maladjusted children.

**The Ninth Community:** No. 4 Boarding School is an independent school for maladjusted senior boys. The founder is still the owner of the school and the chairman of the Committee. Although not in fact a teacher he has a say in most of what goes on, and the school reflects his Service connections. The well established headmaster was found guilty of homosexual assaults on several boys and dismissed: some boys were withdrawn and the school was much disturbed. To rescue the school an emergency principal was appointed who was a continental psychologist with considerable experience of the use of environment therapy. She soon recognised the covert problems of the school and got the Inspector's support to prevent the founder from interfering in the running of the school. Things began to improve, numbers were back to 45, and the founder's son, who was a good teacher, joined the school as headmaster.

As time went on, however, the founder could not refrain from again taking an active part in the handling of the boys, and increasingly, if the principal was away, over-rode his son and re-imposed his own punitive measures. It became apparent too that the founder only liked to have staff over whom he could maintain domination for some emotional or physical reason, so that he could get them to stay on at very low wages. Eventually the principal felt she could no longer cope with the punitive and paranoid attitude of the founder and resigned. Very soon the headmaster was sacked by his father. These staff changes led to many boys leaving, further staff problems, and reductions in numbers.

**C.** The next establishments to consider are those which experienced narrow escapes from disaster. It is reasonable to include these when discussing failures as they all could have been complete failures, and some were relative failures for a time, and so not very different from some of the last partial failure group.

**The first one of these, the Tenth Community:** No. 5 Boarding School, is an independent co-educational maladjusted school which was set up by Co-Principals and their wives. There was a great deal of preparatory discussion with the consultant psychotherapist, but only one of the Co-Principals, the headmaster, who had experience with maladjusted children, took part; the other, the deputy, who had experience with E.S.N. children, avoided them with the excuse that he was dealing with financial matters

The school began and ran excellently, with good co-operation between teaching, environment therapy and

psychotherapy. Then the deputy fell in love with one of the older girls, and using the arguments we noted in Nos. 2 and 3, insisted that actual replacement of her deprivation, in this case by a sexual relationship with him, was his only possible action. It was impossible to deal with the disturbance this revealed in the deputy which now manifested itself in his attempts to wreck the school financially if they insisted on the partnership being broken and on his leaving. Fortunately in the end he was not able to maintain his position or wreck the school, which continues to provide excellent environment therapy.

**The Eleventh Community:** No. 6 Boarding School is a rather similar story; it is an independent school for maladjusted boys. They were in need of a deputy and appointed a teacher who had left an approved school having protested against the use of beating. In the freedom of a good maladjusted school his attitudes were punitive, particularly his way of getting boys to enforce discipline in a hierarchical way. His rigidity became apparent as he refused to accept the demands of concerned residential work; his lack of insight as he made accusations of homosexuality as his only way of understanding loving concern by those he now regarded as against him; and his obstinacy as he used all possible means to avoid being displaced. All the children were sent away for a prolonged holiday, and eventually the deputy was dispensed with, and the school continued to function as it had done before his appointment.

The next three schools form another interesting group in these narrow escapes from failure.

**The Twelfth Community:** No. 1 Junior School, is an independent co-educational boarding school for very disturbed children, run with psychotherapy from the joint founder, great freedom and possibility of regression.

The joint founders were not teachers and so for the school to be recognised a qualified headteacher was required. Eventually an influential member of the management committee suggested a man who had worked for some time as a very good remedial teacher in a Roman Catholic maladjusted boarding school, and he was appointed. With his background it was not surprising that he did not see eye to eye with those established in the traditions of the school. As time went on conflict developed between the founder-principal and the headmaster-deputy, and the staff tended not to support the headmaster. As the best method of resolving the problem and allowing the school to continue, the founder resigned and moved on to other work. The headmaster became the principal as well, and after some re-organisation of the staff, the school flourished but not quite in the same way as it had done previously.

**The Thirteenth Community:** No. 7. Boarding School is an independent school for maladjusted boys; it was run by the founder as headmaster. After it had been running well for some time, he arranged for its ownership and management to be handed over to the same national association that ran No. 1 Hostel. After a while the deputy post became vacant, and three established members of the staff applied. The association did not listen to the advice of the founder but appointed someone from outside who was a nice man and a good administrator, but not familiar with the ethos of the school. To save it the founder resigned and the deputy became headmaster. The school survived although it had many difficulties for a considerable time, and a number of boys had to leave.

**The Fourteenth Community:** No. 8 Boarding School, is a school for maladjusted boys, run by a charitable



committee. They obtained the services of a well known and expert warden to open and run the school, though not as headmaster. For this post, and as his deputy, he had a kindred spirit so the school ran well. When eventually, because of his own family's growth, the deputy left (for day maladjusted school work) the warden had in mind a suitable successor. However, the Committee thought they knew better, rejected the warden's choice, and appointed a different man — as in so many other cases, a disciplinarian, whose experience was not in maladjusted schools but in E.S.N. and approved schools.

As in previous examples, tension developed in the staff and between the new headmaster-deputy and the warden. The warden resigned, moved on to other things and the headmaster-deputy became the head. Some teachers resigned, the disciplinarian could not maintain control, violence increased, many children were uprooted and moved elsewhere; the headmaster did not feel he was being supported and threatened to resign. Fortunately for the school the Committee saw their mistake, accepted his resignation, and a considerably reduced school, with a new headmaster, has been built up in a successful way.

**The Fifteenth Community and last of the series:** No. 9 Boarding School is a local authority school for maladjusted senior boys, and once so much a show piece that the original headmaster was often away on various educative visits. The psychotherapist regarded his own function as the most important one (supported by a psychiatrist and psychiatric social worker), and the school there to contain the children while he treated them. As he was not resident, however, and in the absence of staff who saw their role as therapeutic, negative acting out tended to occur during his absence — and the more difficult boys were passed on to another newly opened boarding school. Moving the most difficult boys did not of course solve the problem, and after a local Convent had been burnt down by some of the boys a formal enquiry took place. In this the headmaster was asked "Were the difficulties due to the psychotherapist"? His answer, that he must have notice of the question, was interpreted by the Q.C. undertaking the enquiry as agreeing. Following the enquiry the headmaster resigned and moved to be head of a school for delicate children. The local authority appointed a new headmaster whose attitude was opposed to psychiatry. The psychotherapist continued, but as so few cases were referred, only part-time, and after a while, he became tutor on a Course for teachers of maladjusted children, where eventually he became full-time. Students from the Course visited the school where the headmaster in his 'anti-psychiatry campaign' made allegations that the psychotherapist had undermined his authority — that the psychotherapist's relationship with the boys was a homosexual one, and that the PSW and the former headmaster, who had been in favour of psychotherapy, had been having an illicit affair. He also accused the students of spying on him and reporting back to the psychotherapist. Eventually the psychotherapist and his chief on the Course had no option but to take the headmaster to court. They won their case and were awarded quite heavy damages. They lost their parallel case against the local authority which continued to support the headmaster who, however, did not then have any further psychiatric staff. Perhaps this example should have been included in the partial failures — how it did not become a total failure is so difficult to understand that I felt it was best considered as a narrow escape.

## CONCLUSION

I have presented these sad stories in the hope that something can be learned from them. It is clear that some of the disasters were due to unsuitable people in the senior positions, and others to tension between people in different senior positions. Of course tensions between people in junior positions also occur, such as the common one between teachers and house staff, particularly in local authority establishments owing to different rates of pay, hours of work and feelings of relevant importance. If there are tensions in senior positions, tensions in junior positions will tend to be magnified. If tensions in senior positions lead to explosions then the major disaster of closure is likely. Similar tensions between junior staff produce lesser problems, and only one or two children may suffer from loss of staff particularly important to them — though for these children it may be a major disaster.

When the tensions involve the clients, as was seen in a number of examples, it tends to be they who are blamed and have to leave, and the establishment continues. If this happens often it should be seen as a warning that total disaster may follow.

The head is implicated in disasters more often than anyone else, as is really only to be expected, but this does emphasise what a stressful position he is always in.

The Administration comes next, which reminds me of a comment made by one of the Heads — "I thought the Administration were supposed to be there to help us, not to hinder us."

Perhaps if more members of the Administration had direct knowledge of the work of therapeutic communities, this would be less of a problem. It is interesting to consider that of all the Inspectors of Maladjusted Schools run by one of the largest local authorities, only one, a recent appointment, has had any such experience.

Problems with Administration seem to be equally divided between local authority and



independent establishments and one might well feel that the best way to run a therapeutic community is as a founder, without any separate administration, indeed there was another maladjusted boarding school which had been running well for some time until the founder introduced an expert in business to strengthen the administration — within six months the school collapsed. However, the intractable dangers of this way of running an establishment if the wrong person is in charge have also been demonstrated.

The third commonest position implicated is the deputy, and the greatest number of tensions are between the head and the deputy. This raises the question of whether there should be a deputy in such establishments, or whether it would not be better for his role to be shared by senior members of the staff. A deputy can be young and ambitious and easily get involved in unconscious jealousy of the head in his position as a father figure, or he can be an older relative failure who has been passed over for promotion and has to come to terms with his disappointments without taking them out on staff and clients. There is also a danger that he can be allowed to function as the disciplinarian by a head who can then indulge himself in the more emotionally rewarding aspects of environment therapy, thus producing an emotional split to the detriment of the clients who may well have suffered similarly at home.

The deputy can also be what is regarded as administratively necessary, but can tend to disrupt a team of husband and wife, warden and matron, when the matron is only third in the official ranking.

Some cases of tension can be due to an attempt by one person in a senior position to maintain a more therapeutic way of functioning. Sometimes with persistence this can lead to success, sometimes, however, resignation may be felt to be the only way of preventing the major disaster of closure.

The appointment of deputies and particularly of heads is so important that it is strange to find that neither independent nor local authority administrations make use of experts

such as established members of the psychiatric team who, if they do their job properly, should have the greatest insight, beside that of the head himself, into how the particular establishment runs and the qualities needed to enable it to continue without disruption.

Administrations composed of lay people do not seem to understand the need for specialists in emotional maladjustment rather than in teaching, and so tend to pick teachers from other specialities such as ESN or approved schools, where the emphasis has been more on the teaching than on dealing with the problems of the whole child.

The fears which psychiatry tends to provoke are clear in a number of cases, as well as the need for psychiatric and non-psychiatric staff to understand the complementary nature of environment therapy and psychotherapy. The psychiatric staff need to recognise the pre-eminence of the residential work, that is to say of the environment therapy, and what they can do through the non-psychiatric staff. This often includes helping them with their own emotional problems which have been revealed by the stresses of the children. However, psychotherapy must be recognised as having a vital role to play for some clients in the community.

It has been demonstrated that, in independent establishments, founders may be better able to understand the clients than are their own children, and in such cases to try to continue the dynasty will lead to disaster.

A therapeutic community depends on team work, and whoever is the head of a successful community, whether public or independent, should, it seems to me, have the right to dispense with those who cannot fully support the work. The administration having made sure that their methods of appointing have resulted in a suitable head, should then have the confidence to support him.

Finally, time spent in planning the community, so that there will be no major differences of opinion, and in really getting to know and appreciate all one's colleagues before a community opens, will pay the greatest dividends.



# Spare the Child\*

**Maurice Bridgeland**, Headmaster, Frensham Heights School

At first sight 'Spare the Child' may seem to be a sequel to David Wills' much earlier book 'Throw Away Thy Rod'. In a sense it is. For the last 40 years David Wills has been working and caring for delinquent and maladjusted children, and has pioneered ways of rescuing them for humanity which may still be presented as novel.

From his beginning as a 'brother' in W. H. Hunt's Wallingford Farm Training Colony in 1922, through his immensley important work as Camp Chief of the Hawkspur Camp, to his final work as Warden of Reynolds House, an experimental hostel for school leavers in need of special care, David Wills has been consistent in his belief that there is no essential distinction between delinquent and maladjusted children and that they both require the same treatment. The essence of that treatment is love.

Just as the Hawkspur Camp resembled the Little Commonwealth and yet was essentially different from it, so the Cotswold Community described in this book has many characteristics of the Hawkspur Camp and yet is doubtless in some way essentially different. The Hawkspur Camp was set up by the 'Q' Camps Committee in conjunction with the Institute for the Scientific Treatment of Delinquency to experiment with new ways of dealing with delinquents. It was closely studied and assessed by outside experts who also gave those directly involved, psychological support and advice. Its emphasis was on therapy in an environment which presented a constant challenge, and in which adults and adolescents worked together to meet that challenge. It was based on the assumption that therapy could only be achieved by acceptance, love, kindness and shared responsibility. It was essential that the adults were seen as part of the same community as those with whom they

worked. All of these characteristics are paralleled in the Cotswold Community which David Wills describes, although it is always, of course, possible that what he was most sensitive towards were those things which he himself had experienced and with which he felt in closest sympathy.

The Cotswold Community differs from the Hawkspur Camp in a number of significant ways. I think that David Wills would agree that it is basically more professional. It has been monitored and advised from the beginning by a number of highly professional external agencies. In particular, by the Tavistock Institute of Human Relations. These have not only plotted its progress but advised on its structure. It is a conscious sociological experiment, whereas the Hawkspur Camp was a conscious psychological experiment. David Wills noted in particular the change from psychological to sociological jargon in the way in which operations were described.

Richard Balbernie, the Principal of the Cotswold Community, is a professional in a sense in which David Wills could never have been. He has a degree in psychology, training as a teacher, as an educational psychologist and as a psycho-therapist, the experience of running his own residential school for maladjusted children and a great deal of extremely thorough University research work. His book on 'Residential Work with Children' (Pergamon 1966) is one of the few works on this subject which combine real insight with a rigorously objective approach. While David Wills was faced at Hawkspur with a few tents in the middle of a wet field, Balbernie faced perhaps an even more daunting prospect; a long-established but declining approved school, looking back to a golden age under an eminent Headmaster, C. A. Joyce, and functioning within a theoretical structure which inevitably alienated the staff from the boys and led to the development amongst the latter of flourishing and vicious sub-culture.

\*Wills, W. D. 'Spare the Child'. The Story of an Experimental Approved School, Penguin, 1971. 40p.



The central theme of 'Spare the Child' is the story of the breakdown of this sub-culture by courage and persistence and the insistence upon a theory, the essence of which was a close and caring relationship within small groups. This conflict between the principle of training and the principle of therapy has always been the central issue in any discussion on the treatment of delinquents. Until comparatively recently, such people as Homer Lane, David Wills, Father Owen of Hooke Court and Leila Rendell have been lone voices, whose words have had little effect on the practice of approved schools, devoted to the idea that the task was to re-train adolescents to accept authority. That the acceptance of the authority of the staff of approved schools was no indicator either of an improved social attitude, or of personal emotional adjustment, made little difference to the practice of the majority of these schools.

Gradually, however, the Home Office and others officially connected with work with delinquents, have come to accept that modified behaviour under social conditioning is likely to be less valuable, than encouraging the growth of love and care within the child by love and care. The Children and Young Persons Act of 1969 was, of course, critical and it is within the context of this Act that experiments such as that of the Cotswold Community assume such significance. Unless we can find ways in which community homes can become communities and cease to be approved schools, then we have done nothing but change the label. 'Spare the Child' indicates one such way.

This book reads like an adventure story and it is an adventure story — an adventure of the human spirit. The difficulties which Balbernie and his family faced from the beginning were such that they could only have been borne by someone with an immense conviction that what he was doing was right. And yet, the Cotswold Community has always been an open-ended experiment, constantly modifying its form, in accordance with those dimensions worked out not only by people within the Community, but by their external, professional advisers. It is a tribute, however,

to Balbernie's quality as a person and to the quality of his training that he was able to hold fast to certain principles which he felt to be right, despite almost overwhelming obstacles.

He was certain that the adults within the Community must not only work with the adolescents, but be accepted by them in an open community. By doing this they could work through their powers as mature adults and not merely as masculine models for identification. The importance of this staff role Balbernie had already stressed in his earlier work on 'Residential Work with Children'. In the latter, he had begun to distinguish one of the factors significantly relating to delinquency as inadequate paternal contact and control. Indeed, it may be seen as one of the weaknesses of the Cotswold Community that it is above all a masculine establishment, in which the need for maternal care is rather hopefully left to a very few experienced house mothers and a number of immature CSV workers. Although it is true that the staff give each other constant support and advice, and behind them is the wise counsel of Mrs Dockar-Drysdale, whose expertise in this field is well-known, one wonders if there is adequate safeguard against the projection of the emotional problems of such workers on the adolescent boys themselves. Indeed one could well question the whole basis of a single sex establishment endeavouring to build or re-build emotional balance.

It was not these doubts, however, which occasioned Balbernie's greatest difficulties, but rather the reverse. His staff, accustomed to what was thought of as a masculine discipline, found the caring role which they were expected to play and which established them at best as 'primus inter pares', difficult, if not impossible. Those who found it impossible left or were eased out. Those who found it difficult, sometimes accepted their roles in theory rather than in practice.

In establishing his new open community, Balbernie was courageous to the point of ruthlessness in dispensing with those who either could not or would not understand. Similarly, in re-structuring the school community and in



destroying the delinquent sub-culture, he was able to transfer large numbers of delinquents who did not co-operate. In order to do this, it was necessary that he should have the unwavering support of those who were responsible for the maintenance of the community as an experimental part of the system. In this too he had daunting difficulties.

Within about a year of his appointment by the Rainer Foundation, the latter withdrew its support from the Cotswold Community, as part of the reorganisation of its work, foreshadowed by the White Paper which led to the Children and Young Persons Act. The control of the Cotswold Community was then split between the Rainer Foundation, the Home Office Children's Department and Wiltshire County Council. The difficulties which this occasioned may be imagined. The death of Derek Morrell, their chief adviser and friend at the Home Office, was another disaster. The Cotswold Community struggled not only to survive but to establish its identity. Gradually it did so.

One of the most fascinating aspects of the Cotswold Community for an educationalist is the way in which the Community's 'Polytechnic' developed. It is ironic that it seems possible that one may find the nearest thing to a 'free school' within an institution which was not long ago part of a punitive system. Approved schools or their modern successors have certain advantages over schools which are a normal part of the educational system. Their primary purpose is not seen as the pursuit of a traditional curriculum, or the ultimate aim successes in G.C.E. examinations. There is perhaps considerably less parental pressure than in normal schools and the majority of staff have not been conditioned by years of academic training to think that the traditional curriculum and syllabus is necessarily the centre of operations. In such an environment, it is possible to imagine that Ivan Illich's dream could be realised.

"No more compulsory hours in the classroom entirely separated from 'trade training'. No more division between 'teachers' and 'instructors' — all must be educators. No more class-

rooms, but just educational workshops with a skilled adult in attendance at each, who has the equipment both personal and material to supply the needs of the boys who come to him." This is how the polytechnic works and the 'curriculum' which it offers includes everything from learning to read to re-building a motor-bike. This is no longer either the school room nor is it trade training, in which one superior instructor takes a group of unwilling boys to learn brick-laying; boys who are then refused entry into the trade because they did not have appropriate apprenticeships.

It is clearly not only approved schools or community homes which have something to learn from this experiment. It is not only the Cotswold Community which is moving towards a single culture. Perhaps the time will come when adolescents themselves reject formal schools and apply to share the privileges of their delinquent brothers in the Cotswolds.

The question is not just whether there is any essential difference between an approved school and a community home, other than the people in them, but a question of when all educationalists, social workers, child care staff, parents and all others engaged in helping adolescents to survive adolescence will echo Derek Morrell in saying that the purpose of education is "to enable people to live creatively in a creative community, harmoniously blending their own independence with the independence of others — the modality being love".

David Wills has written a book full of enthusiasm, for the enthusiast. He has declared his prejudices openly and will convince most readers that they share them. This is a book of unashamed idealism, lacking objectivity, without statistical data, full of unsupported generalisations — and essential and compulsive reading to anyone who cares for children.

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World Congress and General Assembly of the  
INTERNATIONAL SOCIETY FOR EDUCATION THROUGH  
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from Prof. Josip Roca, Pantovcak 87, 41000 Zagreb.

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# Le père seul\*

Michel Olivier



**On parle volontiers aujourd'hui d'une évolution de la cellule familiale, on affirme souvent que les rôles du père et de la mère deviennent peu à peu interchangeables. Pourtant les études menées sur la famille semblent indiquer que cette évolution se limite encore fréquemment au domaine des idées.**

**C'est ce que nous voudrions montrer à travers l'étude d'un cas méconnu de la famille**

\*With acknowledgements to L'Ecole des Parents, 4 rue Brunel, Paris, 17.

à parent unique: le père seul. Si les problèmes qui se posent à la mère seule ont été étudiés, il faut constater que, pour le père seul, aussi bien les statistiques que les informations font défaut.

Certes la longévité plus grande de la femme et les risques plus nombreux de décès de l'homme (guerre, accidents, alcoolisme . . .) expliquent que les chiffres de veuvage sont supérieurs pour les femmes. Mais le petit nombre de pères seuls ne peut suffire pour justifier la méconnaissance quasi totale que nous avons de ce phénomène social.

Nous ne prétendons pas recenser tous les problèmes qui se posent au père seul, mais établir une base de réflexions sur un thème qui n'a suscité encore ni l'intérêt des spécialistes, ni celui des pouvoirs publics.

Après avoir esquissé l'évolution du rôle du père dans la famille à partir de l'analyse de la solitude du père, nous étudierons comment en fait il résout ses problèmes en fonction de l'image que la société se fait de lui.

Actuellement, et comme chacun le sait, les structures traditionnelles de la famille évoluent rapidement. Cette période de changement offre donc une grande diversité d'attitudes et, selon l'âge des couples, leur milieu, leur profession, leur appartenance à une collectivité rurale ou urbaine, les modèles familiaux varient largement, de la conception traditionnelle la plus rigide, à la vie en communauté et à l'éducation collective des enfants. Cette dernière solution n'est pas encore très répandue en France, mais sans aller aussi loin, il existe des différences considérables dans la conception des rôles du père et de la mère d'une famille à l'autre. Rappelons rapidement les schémas les plus représentatifs.



## **Famille traditionnelle**

Dans le couple traditionnel, les rôles du père et de la mère sont nettement différenciés: à celui de la mère, chargée plus particulièrement du foyer, des enfants et de leur éducation, s'oppose celui du père qui doit surtout assurer les ressources du ménage.

A côté de cette image traditionnelle de la famille, un nouvel équilibre du couple tend à s'imposer peu à peu dans lequel les partenaires jouent des rôles plus variés et moins clairement définis. De plus en plus le besoin pour la femme d'exercer une activité professionnelle répond aussi bien à une nécessité économique qu'à un désir d'acquérir une autonomie et un statut social. De ce fait, le père n'est plus le seul 'pourvoyeur' de la famille. D'autre part, on admet toujours le rôle privilégié de la mère dans les premiers mois de la vie de l'enfant, mais on souligne de plus en plus l'importance éducative du couple: l'épanouissement et l'équilibre de l'enfant dépend de l'épanouissement et de l'équilibre de ses parents, également adultes et responsables.

Egalité et coopération sous-tendent les rapports du couple, et le mari partage normalement les tâches ménagères et éducatives. Il s'intéresse donc à tout ce qui fait la vie de la famille et s'il incarne moins aux yeux de ses enfants l'autorité infaillible, il tente d'établir avec eux des relations de tendresse et de confiance. A l'inverse, la femme dans cette situation est amenée au même titre que l'homme à faire preuve d'autorité et de sévérité. Elle n'est plus la seule responsable de la bonne marche de la maison, elle tourne davantage sa vie vers l'extérieur et participe plus activement à la vie politique, économique et sociale de la cité. Dans quelques cas limites, par exemple chez de jeunes couples étudiants, il arrive même que les rôles soient tout à fait inversés, la mère assurant les ressources du ménage et le père restant au foyer.

Face à ces conceptions si différentes du rôle du père, il est intéressant de voir comment un père qui se retrouve seul pour élever ses enfants va s'adapter à cette situation

nouvelle, et quelle sera l'attitude de son entourage et de la collectivité. Il semblerait qu'avec cette image de plus en plus répandue de 'l'égalité' dans le couple, il puisse assumer sans trop de difficultés les deux rôles parentaux. En fait, ce n'est pas si évident, et, dans des circonstances extérieures semblables de solitude, sa position est jugée très différente de celle de la mère dans le même cas, et par là, vécue différemment.

Passons rapidement sur la solitude temporaire. Il s'agit le plus souvent de familles où, à cause de la maladie, la mère est absente pour un temps plus ou moins long. Dans cette situation, son image est présente et agissante dans le foyer. Quelle que soit la solution adoptée pour la garde des enfants — ils sont souvent pris en charge par la famille — ceux-ci comme le mari, savent que le foyer sera rétabli dans son unité et sa cohésion premières. Cela ne détermine pas de problèmes affectifs graves. La solitude temporaire ne peut donc pas être considérée comme significative de la solitude du père.

## **Le père célibataire**

La position du père célibataire est beaucoup plus intéressante et sa rareté même est significative. Il s'agit de cas très particuliers et concernant un type d'hommes extrêmement conscients de leur responsabilité. Socialement, ils étonnent. La société juge normal qu'une femme ayant conçu un enfant dans l'illégitimité assume sa maternité, même si cette femme est ensuite l'objet d'une certaine réprobation.

Par contre, cette même société n'envisage guère, dans le cas où la femme pour des raisons matérielles, physiques ou morales n'assume pas sa responsabilité maternelle, que l'homme seul prenne en charge l'enfant qui est aussi le sien. Le vocabulaire est à cet égard très révélateur: on parle de 'fille-mère', mais en aucun cas de 'fils-père'.

## **Le veuf**

Dans notre société la mort sublime l'individu. A tout être qui disparaît, on attribue une importance, une perfection, qu'il n'avait jamais de son vivant. Ceci fait qu'un certain nombre



de tabous sont liés au veuvage. Ainsi le remariage est souvent mal compris pour les femmes, et on estime 'convenable' qu'un laps de temps assez long doit s'écouler. D'autre part, il apparaît 'normal' que la veuve se sacrifie pour ses enfants et leur réussite matérielle: son propre épanouissement psychologique, ou son remariage précoce, sont conçus comme inconvenants.

Le veuf est soumis aux mêmes tabous, mais on lui tolère une plus grande liberté de comportements. Parce qu'il ne peut pas s'adapter aux tâches matérielles et éducatives qui lui incombent depuis la mort de sa femme, parce qu'il est censé supporter plus difficilement la solitude, on lui accorde le 'droit' de se remarier facilement. D'ailleurs, qu'un homme s'habitue à sa nouvelle vie solitaire au point d'y trouver un certain équilibre, ne laisse pas de surprendre.

### **Le divorcé**

Lorsqu'il y a divorce, les enfants, surtout s'ils sont en bas âge, sont confiés le plus souvent à la mère. Il faut que celle-ci ait des torts particuliers qu'elle soit considérée comme irresponsable pour que le père obtienne la garde des enfants. Dans ce cas, l'homme est l'objet de la considération et de la sollicitude de son entourage. Son remariage paraît alors tout à fait normal, et même nécessaire à l'épanouissement de ses enfants. De toutes manières, il n'est pas infidèle à sa première femme puisque celle-ci est l'objet de réprobation.

Ainsi, dans ces situations différentes, la comparaison du père et de la mère seuls indique que la société est bien loin de les considérer de la même façon. D'une manière générale, le cas du père seul est jugé difficile, psychologiquement et affectivement, tandis que la solitude de la mère suggère en premier lieu les difficultés économiques. On estime volontiers que la mère est irremplaçable et que le vide laissé par sa disparition ne pourra éventuellement être comblé que par une autre présence féminine. Par contre, si la mère seule arrive à faire vivre matériellement ses enfants, on considérera que les enfants souffriront moins de cette situation, même sans substitut paternel.

Voyons comment, dans la pratique, les pères seuls résolvent leurs problèmes particuliers.

### **Les problèmes matériels**

Le parallèle avec la mère seule est ici très révélateur. Pour la femme, c'est le problème qui se résout le plus difficilement car même si elle travaillait, son salaire n'était souvent qu'un salaire d'appoint. Pour l'homme au contraire, cette question des ressources du ménage ne se pose pas puisqu'il exerçait et qu'il continue d'exercer sa profession; les lendemains sont donc assurés. Par contre il devra faire face à des questions d'ordre pratique comme les travaux quotidiens à assurer dans un ménage. La façon dont il va les assumer dépend beaucoup du schéma 'traditionnel', ou 'égalitaire' de son mariage.

La solution adoptée pour la garde des enfants varie en fonction de leur âge, de leur nombre et de la profession du père, mais aussi de l'image qu'il se fait de son rôle. En ce sens on peut dire que chaque situation constitue un cas particulier:

— s'il y a plusieurs enfants en bas âge, quelle que soit la conception que l'homme se fait de son rôle, il aura besoin d'une aide extérieure pour élever ses enfants, tant sur le plan matériel que sur le plan psychologique. Si son salaire le lui permet, il peut avoir recours à une garde d'enfants. Mais, le plus souvent, les femmes de la famille volent à son secours: ses enfants sont pris en charge soit par leur grand-mère soit par une personne de leur entourage.

S'il y a une fille aînée, c'est souvent elle qui reprend en grande partie les tâches ménagères et éducatives de la mère. Elle se sent responsable du ménage et s'efforce de remplacer la disparue auprès de ses frères et sœurs plus jeunes. Il peut arriver alors que la fille aînée s'identifie à la mère au point de sacrifier son avenir en se consacrant totalement à son père.

On voit donc que l'homme parvient difficilement à assumer les deux rôles et, dans la plupart des cas, il a besoin à ses côtés d'une présence féminine. Il paraît normal que, si



les enfants sont élevés par une autre personne, le père n'intervienne pas dans les détails de leur éducation et qu'il délègue en quelque sorte son rôle éducatif. On mettra en avant le peu de temps dont il dispose, mais on accordera plus difficilement cette excuse à la mère restée seule, et qui, elle aussi, travaille tout le jour.

### **Le poids de la société**

Il y a donc ce poids très lourd de la tradition — malgré toute l'évolution actuelle — qui veut que la femme soit indispensable aux enfants, alors que l'homme représente plutôt la fonction économique. On tolère cependant que la femme reprenne en partie la fonction économique, mais les difficultés d'emploi des femmes et leurs conditions de travail montrent que la société n'est pas encore prête à accepter l'évolution actuelle des couples, évolution qui, à la limite, tendrait à rendre si complémentaires les rôles parentaux, qu'on pourrait voir l'homme au foyer et la femme au travail. Au terme de cette évolution, quels seraient alors, les problèmes du père seul?

Cependant les normes sociales n'influencent pas également tous les individus: on constate l'importance des classes sociales, des catégories socio-professionnelles et de l'éducation antérieure.

### **. . . en fonction des classes sociales**

Il est indubitable que l'appartenance à une classe sociale joue très directement sur la conception que l'individu se fait de son rôle au sein de la famille. Néanmoins il est difficile, en l'absence de toutes statistiques et enquêtes menées en profondeur, de déterminer si l'appartenance à une classe favorisée ou non permet une adaptation plus ou moins réussie à la situation particulière que constitue la solitude du père.

### **. . . en fonction des catégories socio-professionnelles**

Celles-ci déterminent l'emploi du temps et le niveau économique du père. L'homme très pris par son travail est difficilement disponible à ses enfants. Il devra les confier à une tierce personne. Mais nous avons vu que le problème ne se pose pas dans les mêmes termes que pour la femme seule.

D'autre part, l'homme à qui se posent de graves problèmes financiers, comme celui qui en est totalement déchargé, seront les plus susceptibles de participer à l'éducation de leurs enfants, le premier par nécessité, le second parce qu'il en aura le temps. Mais, de toute façon, n'aura-t-il pas tendance à se conformer à l'image que la société se forge de lui?

Ainsi, l'analyse de la solitude du père nous a montré que la conception traditionnelle du couple, l'irremplaçabilité de la mère, restent profondément ancrés dans notre société, et que si une évolution se marque dans les idées, elle ne se concrétise pas encore dans les faits.

Si l'homme a été élevé dans l'idée qu'il a un rôle précis à tenir, il s'adaptera plus difficilement aux problèmes posés par sa solitude. Il n'acceptera pas volontiers de prendre en charge les tâches pratiques de la vie courante. Le père 'traditionnel' pourra avoir plus de mal à s'adapter à sa nouvelle vie que le père tel qu'il apparaît à travers les nouvelles conceptions de la famille où l'homme et la femme partagent tâches et problèmes.

Le statut du père, bien que modifié et diversifié, reste encore unique et, face à cette situation de solitude, le père devra inventer un comportement. Alors que la mère seule trouve actuellement autour d'elle des modèles féminins qui lui permettent de s'adapter à son rôle, le père ne peut retrouver que dans sa propre mère le modèle du rôle maternel qu'il doit jouer. Cette identification ne peut se faire sans dommage, et peut conduire à un morcellement de la personnalité. Peut-être est-ce une des raisons pour lesquelles le père seul se conforme si généralement aux normes familiales traditionnelles que la société lui impose encore avec force?



# Letters

## EXPERIENCE IN GROUPS: A REJOINDER

In his article, 'Experience in Groups: An Analysis' (December 1971, pp. 724-6), Keith Pople betrays a woeful ignorance of the aim and methods of the two courses he attended on Authority and Leadership in Groups. Had he not left these 'after about five sessions', that is, about one-third of the way through, he might have learned by experience something of what they were about and what the Consultants or Counsellors were up to. He says that the stated aim was "to teach people about the workings of groups and about the problems of authority and leadership". This was not so. William James, in his 'Pragmatism' (Longmans Green, London, 1949, pp. 329-33) draws a distinction between knowledge **about** and knowledge **as acquaintance**. The courses Mr Pople refers to attempted to provide opportunities for their members to acquire knowledge of the latter kind, and teaching, in the ordinary sense of that term, was at no time resorted to by the staff. The emphasis throughout was on learning. Moreover, it was not on learning the workings of groups or authority and leadership as such, but on learning how one, as an individual member of the course, behaved within one's different groups — Study Group, Large Group and Sector in the Intergroup Exercise — in relation to one's fellows, how one influenced and was influenced by the different types of group. The aim was, indeed, to help the members increase their insights into themselves as they engaged in various interpersonal encounters within their different groups, in the hope and expectation that these would be carried over into the members' everyday group life.

I do not remember whether the publicity relating to the courses Mr Pople embarked upon used the phrase "self-study in the 'here and now'." It may well have done. This phrase has initially proved a stumbling block to many. Taken literally it is, as Mr Pople points out, impossible of achievement. But had he stuck to his courses he might have learned that 'study' in this context does not mean to think about or reflect upon what is now happening to or within you, but simply to recognise it for what it is. Admittedly, this is not easy to do, since for most of us much of the time there are internal resistances to our doing it. In the Study Group, the Large Group and the Sectors of the Inter-group Exercise members are helped by interpretative comments made by the Counsellor or fellow members to recognise what they are up to at any particular moment of time. But, although they are expected only to recognise what is happening to or within the group, and themselves as well, as it happens, opportunities are later provided in Application Sessions for the verbalisation of, reflections upon and analysis of these happenings, and for relating them to everyday experience. Mr Pople, by his withdrawal, of course, missed these.

Most of the members of courses such as those on which Mr Pople animadverts are, in the early stages, confused about the role of the Counsellor; just about as confused as is Mr Pople himself. But most of them struggle to learn by experience what his role is and some even come to internalise it. The Counsellor is not, as Mr Pople says, outside the group, not all the time at any rate, and he has within it a leadership role, although this may rarely be conceded to him. Mr Pople regards him as both manipulator and judge, as do most beginners, but in time they come to recognise that he is neither. His role is that of process interpreter, interpreting as best he can what he senses to be going on in the group as it is happening, and within the framework of some social-psychological theory. In the groups of which Mr Pople was a member the

theory was that of W. R. Bion, as expounded in his 'Experiences in Groups', Tavistock, London, 1961. The Counsellor represents the capacity which, in varying degrees, everyone has of interpreting human behaviour, including his own; his primary task is to help the members sharpen that capacity, and his peculiar behaviour, as Mr Pople sees it, is conditioned by the nature of his task. The outcome of these groups, he says, is unpredictable. This is true for any particular individual, but not for whole groups. These training media have been used long enough — about 15 years in Great Britain to show that most of their members profit in some degree, and some of them very greatly. It is interesting to note that Mr Pople makes no reference, either in the text or in his bibliography, to any of the literature, friendly or otherwise, to group dynamics training. This, I am sure, is not without significance. He makes no mention of, for example, Trist, E. and Sofer, C., 'Explorations in Group Relations', Leicester University Press, 1959, Rice, A. K., 'Learning For Leadership', Tavistock, London, 1965, Gosling, R. **et al**, 'The Use of Small Groups in Training', Codicote Press, London, 1967, or Richardson, Elizabeth, 'Group Study for Teachers', Routledge, London, 1967. If he had read any one of these he would surely not have fallen into the pit so often as he has done. The courses to which he refers were, I believe, held in Vaughan College, Leicester, under the aegis of Leicester University's Department of Adult Education, and on one of these I was probably a staff member, but nowhere on the course did I come into direct contact with Mr Pople. Be that as it may, I am very familiar with the kind of courses to which his article refers. These are increasingly attracting members of the teaching profession in Leicester and elsewhere and therefore it seemed important that any misrepresentations with regard to such courses, however innocent in intention, should be corrected.

A. JOHN ALLAWAY

Professor Emeritus in the  
University of Leicester

## OPEN LETTER TO MEMBERS OF THE ENEF

### Reactions to James Report

Although everybody in education is concerned one way or another with teacher training and in-service education it appears that comparatively few people have contributed to the dialogue.

One who has done so is Margaret Roberts of the London Institute of Education who wrote to Mrs Thatcher: she fears adverse repercussions on the quality of teaching of young children if the recommendations for the first two cycles are implemented. The aspects of the Report that she deals with may or may not be those that seem to you of greatest moment. I am writing however to ask you to do as Margaret has done: to write a letter to Mrs Thatcher and/or a letter to the press, putting your personal point of view and your reasons for holding it.

My further suggestion is that you seize the opportunity to mention your membership of the ENEF or say something about the way it provides a unique forum for the disinterested discussion of educational problems.

I understand that the May number of the New Era will give some space to discussion of the James Report. My hope is that members will write their letters before that; the sooner the better.

Finally, will you please let Raymond King or myself have a copy of any letter you send in response to this note? Additionally it would help us greatly to have a copy of any document about the James Report which you have already written or to which you subscribe.

ELIZABETH ADAMS, Chairman

29 Woodside House,  
London, S.W.19



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**'NEW ERA' LOOKS AT 'JAMES'**

**1. Editorial—Why 'James' is your business**

**David Bridges**

Senior Lecturer in Education, Homerton College, Cambridge.

In this issue we publish several comments on Lord James' report on Teacher Education and Training in England and Wales (London H.M.S.O. 1972). This report is a matter of importance not **only** to those directly engaged in teacher training nor **only** to the

English and the Welsh.

**The Report discusses issues which must concern a population much wider than those engaged in initial teacher training:**

(Continued over)



**School teachers** at all levels acknowledge and share in a collective responsibility for the maintenance and improvement of the standards of their profession. One of the central concerns of Lord James' Report is indeed to provide institutional arrangements through which teachers can more effectively exercise this responsibility.

**Parents** must be concerned that the new generations of teachers (and the generations succeed each other with startling rapidity!) to whom they are delegating many of their parental rights and responsibilities will be able and disposed to contribute to their children's development in ways at least acceptable to the parents themselves.

**Children** may hope that their future mentors will be equipped with some enthusiasm to share, sufficient insight and know how to be able to communicate it, and sufficient humanity to be able to treat them with respect while they do so.

Likewise, **the community at large** has, presumably, some interest in the knowledge, skills, values and quality of life to which a new generation is introduced — and, consequently, in the competence and aspirations of those who are at once the agents and (for British teachers are kings in their own classrooms) arbiters of that introduction.

Education is very largely what our teachers make it. If we are concerned with the character and quality of education therefore we **must** all be concerned with the business of selection, training and certification of teachers.

Equally, though in a rather different way, **the issues discussed in Lord James' Report must be matters of common concern through many nations:**

If what is central to the aims or process of education is something which transcends national frontiers, then any attempt to define the qualities and skills which are required in our educators and any attempt to describe how these qualities and skills must similarly

be of more than national significance.

Indeed it will very likely be the case that some nations will have a more lively interest in and a more sensitive awareness of some of the issues discussed in the report than will the British themselves. For example the importance of the question "who should be responsible for the recruitment and certification of teachers?" will be more fully appreciated in a society which is fiercely in conflict on basic religious, political or social issues or more obviously a scene of competition for control over the minds and affections of the new generation.

Having said all this, one has also to confess that Lord James' Report is not a document to excite or inspire. But if it is dull, unambitious, confused, ambiguous, vague, unimaginative, inadequate or downright wrong-headed — I don't think it is all these, but even if it were — we still could not afford to put it aside with a yawn. The issues which are at stake are too important. The minutiae of government reports, the memoranda of bureaucracy, the conference and the committee room may not be very glamorous battle grounds for campaigners for a 'new era' in education, but increasingly in contemporary Britain and in the world at large these are the theatres of war, and to retreat from these theatres is to withdraw from the campaign.

**The Editors would welcome further contributions on Teacher Education — especially, since none were included in this issue — from writers in countries other than the U.K.**



## 2. Main recommendations of Lord James' Report

For the benefit of, especially, overseas readers we reproduce below some of the main recommendations of Lord James' Report:

### GENERAL RECOMMENDATIONS

1. The education and training of teachers should be seen as falling into three consecutive stages or 'cycles': the first, personal education, the second preservice training and induction, the third, inservice education and training. (1.9., 6.5.)

2. The highest priority should be given to the expansion of the third cycle, i.e. of opportunities for the continued education and training of teachers. (1.9., 2.38., 6.5.)

3. The preservice higher education and training of all teachers for the schools should extend over at least four years. (6.2.)

4. The initial training of teachers in the second cycle should last at least two years (one in a professional institution and one in a school), should be the same for all intending teachers in its organisation and length, however much it might vary in content and style, and should lead to the same terminal award: a new professional degree of B.A.(Education). (3.12., 3.24., 3.34., 6.2., 6.10., 6.13.)

5. Successful completion of the first year of the second cycle should lead to recognition as 'licensed teacher' and successful completion of the second year to recognition as 'registered teacher' and the award of the B.A.(Ed.). (3.33.-3.35., 6.10-6.11., 6.13.)

6. Serving teachers in the schools and F.E. colleges should be directly involved in professional training and a high priority should be given to the improvement in staffing ratios which such an involvement, together with the substantial release of teachers for third cycle work, would inevitably require. (2.22., 3.47., 6.22.)

7. A new two-year qualification, the Diploma in Higher Education (Dip.H.E.), together with new three-year degrees based on and developed from it, should be introduced into the first cycle, initially in the colleges of education and the polytechnic departments of education (4.4., 4.21., 6.6., 6.13.)

8. The administration and planning of the system of teacher education and training should be entrusted to Regional Councils for Colleges and Departments of Education (R.C.C.D.E.s) which, besides representing professional teacher training institutions and local education authorities, should also involve all universities and polytechnics within their boundaries, together with some other membership. (5.22., 5.24., 6.17.)

9. There should be a National Council for Teacher Education and Training (N.C.T.E.T.), linked with the R.C.C.D.E.s and strongly representative of all branches of the teaching profession. (5.26., 6.18.)

### THE THIRD CYCLE

#### Entitlement to inservice education and training

10. All teachers in schools and full-time staff in F.E. colleges should be entitled to release with pay for

inservice education and training on a scale equivalent to not less than one school term (say, 12 weeks) in every seven years of service and, as soon as possible, the entitlement should be increased to one term in five years, and the entitlement should be written into teachers' contracts of service. (2.22., 2.26., 6.16.)

#### Professional tutors

13. A member of staff of every maintained school and F.E. college should be designated a 'professional tutor' to co-ordinate second and third cycle work affecting the institution and to be the link with the other agencies concerned. (2.25., 2.26., 3.50., 3.52., 6.11.)

#### Professional Centres

15. To accommodate third cycle work, there should be a national network of 'professional centres' which would include not only the colleges and departments of education but also a number of other centres, based on existing facilities and in some cases developed from teachers' centres. (2.29.)

#### Special needs in the third cycle

23. Suitably placed professional institutions and centres should give a high priority to courses of training for teaching in multi-racial schools. (2.10.)

24. There should be opportunities in the third cycle for immigrant teachers to equip themselves to teach in British schools. (2.10.)

25. The third cycle should not only provide courses leading to the special qualifications required of teachers of some kinds of handicapped children, but should also cover the needs of teachers who wish to turn those kinds of such teaching for which formal qualifications are not required. (2.10.)

#### Research and development

26. Teachers in schools and colleges should have full opportunities to take part in curriculum development projects and other projects and investigations. (2.16.)

27. Teaching staff in colleges and departments of education should be enabled to undertake suitable projects of fundamental research. (2.16.)

28. Research workers coming into the schools to pursue their studies should co-operate fully with the teachers. (2.16.)

29. Teachers wishing to take part in this kind of activity should have inservice opportunities to familiarise themselves with research techniques. (2.16.)

#### Degrees, higher degrees and advanced qualifications

36. There should be adequate opportunities in the third cycle to take higher degrees in education, including research degrees. (2.17.)



## THE SECOND CYCLE

### First year of the second cycle

37. The first year of the second cycle should be specialised and functional by being directly related to the work likely to be undertaken by the prospective teacher at the beginning of his career. (3.14., 6.10.)

38. Initial training should not attempt to cover aspects of professional training which, although desirable, are better left until they can be built on school experience and personal maturity, i.e., in the third cycle. (3.15.)

39. Theoretical studies of education, although a desirable feature of many first cycle courses, should be included in the second cycle only in so far as they contribute to effective teaching, and their main development should be in the third cycle where they can be illuminated by experience. (3.16.)

40. For some students embarking on the second cycle without any previous introduction to educational studies special arrangements should be made to provide appropriate additional courses or studies. (3.17., 6.10.)

41. Students should be encouraged to spend two or three weeks in a school immediately before embarking on the first year of the second cycle. (3.19.)

42. Practical experience in the first year of the second cycle should provide a basis for the illustration and reinforcement of theoretical studies, and should include college-based activities. (3.19., 6.12.)

43. There should be a continuous period of at least four weeks of practical experience. (3.19.)

44. The R.C.C.D.E.s, on the recommendation of the professional institutions concerned, should determine whether students were suitable for the next stage of training; teaching competence should not be the subject of a graded assessment but should be assessed on a simple pass/fail basis. (3.19.)

### Second year of the second cycle

45. After the first year of the second cycle, a student should take up his first salaried teaching assignment, as a licensed teacher, but with a deliberately reduced timetable. (3.20., 6.11.)

46. The new teacher should be assigned to a specific professional centre and released for attendance there for the equivalent of not less than one day a week, which in some cases (e.g., for teachers in widely dispersed schools in rural areas) might involve block release periods of attendance and, possibly, residence at appropriate centres. (3.21., 3.22., 6.11.)

48. The new teacher should receive help and advice within his school from the professional tutor and other members of staff designated for this purpose. (3.20., 6.11.)

## THE FIRST CYCLE

82. Courses leading to the Dip.H.E. should combine the advantages of study in depth with those of a more broadly based education, and should thus interrelate 'special' and 'general' studies. (4.8., 6.6.)

83. Institutions offering these courses should avoid any rigid curricular or organisational separation between special and general studies. (4.9.)

84. Although it would be undesirable for colleges to establish separate departments of general studies, each college should have a member of staff responsible for

co-ordinating his colleagues' efforts in this area of work. (4.9)

85. The general studies courses should aim to give students an incentive to self-education and an introduction to the main areas of human thought and activity, and should be so organised that each student could select a suitably composed course from a range of options. (4.10.-4.11.)

86. Teaching methods in Dip. H.E. courses should place emphasis on discussion in seminars and tutorials, rather than on lectures. (4.16.)

87. Institutions should be free to devise their own Dip.H.E. courses, on the basis of full discussion by the staffs concerned. (4.11.)

88. Students' choice of options in their general studies course should be related to their choice of special studies. (4.12.)

90. The range of special studies offered should include some with direct relevance to teaching as a career and such courses should include opportunities for field work in schools and other social agencies. (4.13., 6.9.)

91. The Dip.H.E. course should last for two years, of which one-third should be devoted to general studies. (4.17.)

92. Students following Dip.H.E. courses should not be overtaught, but should have adequate time for independent study. (4.16.)

93. Holders of the Dip.H.E. should, in suitable cases, be eligible for transfer, with credit for their two years' higher education, to existing degree courses in universities and polytechnics. (4.21., 6.7.)

94. There should be opportunities within the college system to pursue three-year general and honours degree courses developed from the Dip.H.E., and it should be for the N.C.T.E.T. to designate selected colleges (at least one in each R.C.C.D.E.) at which these degree courses might be offered. (4.21.)

95. The staffs of colleges of education should be treated as generously as those of other institutions of higher education, and college staff should have improved opportunities for personal and professional education. (5.13.)

96. The normal requirement for entry to Dip.H.E. courses should be the possession of 2 A levels in the G.C.E., but there should be generous provision for exceptions in the case of mature entrants and those applicants who, although possessing different formal qualifications, are strongly motivated to teaching and give promise of becoming effective teachers. (4.23.)

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\*The references given after the listed recommendations are to appropriate paragraphs of the report.



# 3. A Commentary on the James Proposals for the College Curriculum

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## Introduction

The main purpose of this article is to engage in a critical discussion of some of the curricular proposals outlined in the James Report on 'Teacher Education and Training.'<sup>1</sup> Much of the public controversy over the next few months will be focused largely on the structural implications of the report, but if the quality of the teaching force is to improve some very fundamental rethinking will be required in relation to the content of the proposed three cycles. The report could stand or fall on the ways in which its recommendations for the curriculum are implemented, and this area could become the centre of debate for some time to come.

My central thesis is that if we are to meet the growing demands on teachers we need to establish a scientifically-based profession which is supported by a viable body of theoretical and practical knowledge. It is this systematic body of theory, in which abstract principles are formulated through scientific research and logical analysis, that forms the basis of the professional's authority and autonomy. But several crucial questions arise from this view. For instance, do teachers have the necessary knowledge with which to assert their professional status? Does teaching pedagogy rest on a set of research-based theoretical principles which are distinctive to education? Do teachers rely too heavily on an unreflective pragmatism, which tends to spurn rational self-evaluation and theoretical controversy arising from research activity? Can the criticism be met that the knowledge underlying educational practice is intellectually shallow?

These questions cannot be examined here,<sup>2</sup> but my contention is that there is a growing body of valid professional knowledge which

should form the basis of a curriculum for teacher education, and that teachers need to be initiated into this if they are to attain those objectives central to a modern teaching profession.<sup>3</sup>

e.g.

- (a) To gain the authority and autonomy fundamental to the making of rational professional judgments.
- (b) To acquire professional autonomy within a world of increasing bureaucratic control.
- (c) To perform their various roles within a dynamic, organic social system.
- (d) To understand the nature of the educational process.
- (e) To understand the structure of educational institutions.
- (f) To participate in the decision-making machinery.
- (g) To develop managerial and organisational expertise.
- (h) To apply technology to educational situations.
- (i) To contribute to an ongoing process of curriculum development in schools, colleges, universities, polytechnics and professional centres.
- (j) To formulate and to implement strategies for planned change and innovation in schools.
- (k) To participate in the pre-service training and induction period for 'licensed' teachers.
- (l) To work as a link in a supplemented teaching force. (i.e. One in which the fully professional teacher is supported by teacher assistants, aides and ancillaries acting in a sub-professional capacity.)

These objectives need to underlie the profes-



sional education built into the three cycles, but how far is this possible in the light of the curricular recommendations of the James Report? How far can a consecutive course, in which the First Cycle need not contain an Education component, in which the pre-service training is intolerably functional, and the induction year largely school-based, meet the professional demands of the teacher? By concentrating on short-term narrowly-conceived objectives James is sacrificing the theoretical underpinning necessary for the professional authority and autonomy of the teacher. If this comment is valid, in what ways might the college curriculum be structured in the three cycles without lowering the quality of the professional education of teachers?<sup>4</sup>

### **The education of the student-teacher in the First Cycle**

The First Cycle proposed by James offers two main avenues to college students: one leading to the award of the Diploma of Higher Education after two years' study, and the other culminating in a B.A. degree after four years' study. At least four types of courses could be developed under the Dip.H.E. umbrella.

e.g.

- (a) A two-year course of higher education for those students wishing to delay their choice of career.
- (b) An inter-professional course for students intending to enter the education and social services.
- (c) A two-year course designed to meet the needs of the committed student-teacher.
- (d) Although in principle the James Report has abandoned the idea of concurrence, it does recognise that some students wishing to teach might follow a course "which is similar in many important respects to the concurrent courses now offered in the colleges of education".<sup>5</sup> Thus some colleges could explore the possibilities of a newly constituted concurrent course in which academic study is conceived within a broad professional frame of reference. This could form the basis of a genuine professional degree for

teachers — an opportunity that seems to have been missed by the James committee.

At the heart of the Dip.H.E. lies the principle that study in depth and in breadth "must be combined and inter-related, as 'special' and 'general' studies".<sup>6</sup> It is suggested in the report that for a third of their time students should follow a general studies course which draws on the humanities, mathematics and the sciences, the social sciences and the arts. In the time available this general studies component would be so broad and disparate that it could result in a very superficial 'smorgas-brod' academic programme. There is some merit in the principle of combining study in depth with that in breadth, but it would seem more logical for a student to study one core subject (or special study) supported by two or three related contextual subjects, which are designed to set the different disciplines in their cognitive frame and to draw out possible conceptual relationships. In the following examples this structural idea is adhered to, and the James unit system is adopted. Thus the Dip.H.E. must contain a minimum of ten units; a double course is equivalent to two units (that is the figure in brackets), and a single course one unit.

#### **Examples of possible course structures**

- A. Year 1 — Human Development (2) Social Psychology (1) Sociology (1) Philosophy (1)  
Year 2 — Human Development (2) Social Psychology (1) Sociology (1) Philosophy (1)
- B. Year 1 — Language (2) Philosophy (1) Psychology (1) Sociology (1)  
Year 2 — Language (2) Philosophy (1) Psychology (1) Sociology (1)
- C. Year 1 — Geography (2) History (1) Science (1) Sociology (1)  
Year 2 — Geography (2) History (1) Science (1) Philosophy (1)
- D. Year 1 — Art (2) Literature and drama (1) Language (1) Philosophy (1)  
Year 2 — Art (2) Literature and drama (1) Social Psychology (1) Sociology (1)
- E. Year 1 — Human Movement Studies (2) Music (1) Art (1) Literature (1)  
Year 2 — Human Movement Studies (2) Social Psychology (1) Sociology (1) Philosophy (1)
- F. Year 1 — Philosophy (2) History (1) Politics (1) Economics (1)  
Year 2 — Philosophy (2) History (1) Politics (1) Economics (1)

Of these course structures, example A could meet a variety of inter-professional needs as well as extending the students' general edu-



cation. The first year could be viewed as a multi-disciplinary academic foundation programme intended for students entering a range of professions (e.g. education, social services, medicine, law and business). Whilst in the second year students could opt for a specific professional area and a joint course could be planned for prospective members of the education and social services. Again, example B might serve an inter-professional purpose, whilst courses C, D and E might be more appropriate for some potential teachers. Example F could have more general appeal, but it might also serve the interests of some students who want to teach in secondary schools. Although the James Report is opposed to the idea of academic study being conducted within a professional frame of reference, a strong case can be made for this principle to be applied to a variety of courses for the highly motivated student-teacher. For example, a student wishing to teach young children could read Human Development for a main course counting four units, and this could be supported by the study of selected areas of the school curriculum (e.g. language, mathematics, science, environmental studies, art and craft).

If the proposals for the Dip.H.E. are implemented, it is important that a four-year degree course for teachers is built on the unit structure of the diploma, as suggested in the Webster-Porter note of extension.<sup>7</sup> This could include the study of Education as well as incorporating the professional training which forms the first year of the second cycle. This suggestion offers interesting possibilities, but it also raises fundamental questions regarding the academic standards and status of the Dip.H.E. vis-à-vis first degrees.

### **The pre-service training and induction period for teachers**

The James Report recommends that the pre-service training year should be “unashamedly specialised and functional”<sup>8</sup> and that it should focus largely on a “rudimentary introduction”<sup>9</sup> to educational theory, with the implication that the development of the teacher’s theoretical insights will take place only during subsequent in-service education. This

would suggest that the proposed B.A.(Ed.) degree resembles a low-level certificate masquerading as a professional degree, designed to propagate unreflective pragmatists. Apart from the fact that the in-service proposals for Cycle Three could hardly be implemented for some time to come due to the prohibitive cost, it is highly questionable that students about to enter a so-called profession should be given a meagre apprenticeship based on a recipe-type training. On the one hand the report sees the role of educational studies “as contributory to effective teaching”, but its proposals successfully deprive the student “of the conceptual framework within which he may integrate his learning and his experience”<sup>10</sup> — although this is denied earlier in the same paragraph. James is right to criticise the excessive formal courses in educational theory which can be found at present in many colleges and university departments of education. Many of the theoretical insights presented to students are too abstract and divorced from the realities of teaching. Instead of preparing students for the world in which they will have to work, many theoretical programmes are related more to an idealised conception of reality — almost a ‘folk concept’<sup>11</sup> which, although highly valued by some educational innovators and theoreticians, fails to meet the conditions of the young teacher in the classroom. But because James sees the pointlessness of much of this theory as it is taught at present, it does not necessarily follow that “a rudimentary introduction is all that can realistically be attempted at this stage”.<sup>12</sup> Apart from more imaginative teaching, it would seem that during pre-service training emphasis should be placed on a middle-range theory of instruction intended to help students establish confidence and competence in the classroom. But this middle-range area needs to be underpinned by that body of higher-order theory which constitutes the fundamental core of professional knowledge for teachers. If their skills and insights are not supported by a sound theoretical frame of reference, their teaching is likely to slip into a series of habitual routine performances. Therefore, students need to be given the conceptual expertise with which to reflect on teaching before they enter the pro-



fession. It is too late to defer this to the Third Cycle, however illuminating this might be for the experienced teacher.

This first year of the Second Cycle is to be followed by a largely school-based induction year during which the 'licensed' teacher will be guided by a professional tutor in the school and a lecturer from the local professional centre (e.g. college, polytechnic, U.D.E.). This proposal recognises the long-standing need for teachers to be involved in the training and selection of future members of their profession, but it also raises serious problems. Apart from the danger of discontinuity arising from the fact that the two years of the Second Cycle do not have to be spent within the same regional area, much of the quality of the professional education received by the 'licensed' teacher during the induction period will depend on the calibre of the proposed professional tutors. The James Report only seems to see this problem in terms of improving the staffing ratio in schools. By doing this it considers that "the investment would be amply repaid in the greater effectiveness of the whole teaching profession".<sup>13</sup> But this is highly questionable, for this proposal could lower the standards of the profession. If standards are to be raised, it is essential to examine the place of theoretical knowledge during the induction period thus avoiding a recipe-type training. The implication here is that professional tutors will not only need to be experienced teachers, but perhaps more important, they will have to acquire the ability to reflect on the nature of their task and to be able to articulate and communicate this to the 'licensed' teacher. In order to develop these skills, extensive training programmes will be required for future professional tutors.

In the light of this discussion, the following suggested programme for the Second Cycle could meet many of the objections raised. Nevertheless, it is still questionable whether the award at the end of the period should be called a degree. There is much sense in Stanley Hewett's proposal for a professional diploma to be awarded at the end of the Second Cycle, whilst the First Cycle could terminate in a two-year pass degree.<sup>14</sup>

## Suggested Programme for the Second Cycle

### Preservice Training

1. **Principles underlying a programme of professional education for prospective teachers:**
    - (a) Programme differentiation for First, Middle and Secondary student teachers.
    - (b) The provision of optional courses.
    - (c) Academic components to be viewed within a professional frame of reference.
    - (d) Structure of Compulsory and Optional subjects. (See points 2a and 2b below.) —
      - (i) The nature of the discipline, including basic factual knowledge, central concepts and methods of inquiry.
      - (ii) The place of the subject in education, including aims and justifications.
      - (iii) The psychological aspects of learning the subject.
      - (iv) The sociological dimension of teaching the subject.
      - (v) Subject-matter for schools and teaching methods.
  2. **Outline of programme:**
    - (a) **Compulsory Subjects**  
 First-school students — Mathematics and Language.  
 Middle/Secondary-school students — one core (or main) subject selected from a range of school teaching subjects.
    - (b) **Optional Subjects**  
 First-school students — three subjects selected from science, environmental studies, Human Movement studies, art and craft, music, religious education.  
 Middle-school students — two contextual subjects, designed to set the core discipline in its cognitive frame.  
 Secondary-school students — one contextual subject.
    - (c) **Study of the Curriculum**  
 All students to be introduced to the higher-order educational theory underlying the study of the school curriculum.
      - (i) **Philosophy**, e.g. The concepts 'education' and 'socialisation', the development of mind, the nature and structure of knowledge, curriculum objectives, curriculum integration, educational justifications.
      - (ii) **Psychology**, e.g. Human development, children's levels of thinking, concept acquisition, the place of language in learning experiences, learning and motivation, evaluation procedures and testing.
      - (iii) **Sociology**, e.g. Socio-linguistic factors in learning, the 'hidden' curriculum, the social organisation of knowledge, the distribution of knowledge in schools, problems of power, order and control arising from different types of curricula.
      - (iv) **Practical application in schools.**
    - (d) **Middle-range Educational Theory and Practice**  
 All students to study a middle-range theory of instruction designed to help them establish confidence and competence in the classroom.
- Cardinal Points —
- (i) To be the joint concern of colleges and schools co-ordinated by lecturers and professional tutors.
  - (ii) Theory to be studied in conjunction with observation and group work with children, partly through film, micro-teaching and closed-circuit television. To include some school experience.



- (iii) Content to include teaching an integrated day, mixed-ability groups, vertical groups, reading, language skills, organisation, discipline, co-operative teaching, record keeping, audio-visual material, etc.

(e) **Middle-range Educational Theory Options**

All students to select **one** option in which the emphasis would be on learning **about** the teaching of children in a particular problem area. e.g.

- (i) Education of immigrant children.
- (ii) Education of backward children.
- (iii) Education of socially disadvantaged children.
- (iv) Education of the early leaver.

**Induction Period**

- (a) Largely school-based continuation of professional training leading to registered graduate teacher status (e.g. B.A.(Ed.)).
- (b) The 'licensed' teacher's school experience to be supported by tutorials and seminars under the co-operative guidance of professional tutors, head teachers, college lecturers and advisory staff. Perhaps this period for planning and theoretical reflection could be best utilised in blocks of time during the term rather than one day off a week.
- (c) This continued training to be conducted in conjunction with schools and professional centres.
- (d) The aim of this period should be to fuse both the middle-range and higher-order theory with practice in an attempt to develop the teacher's professional authority and autonomy.

**In-service education and training**

Even the most vocal critics of the report accept the suggestion that "a much expanded and properly co-ordinated programme of in-service education and training is essential to the future strength and development of the teaching profession."<sup>15</sup> Teachers need to engage in continual professional education if they are to perform their multifarious roles, many of which are subject to constant redefinition due to changing social, technological and educational demands. The proposals in the report for a systematically developed Third Cycle open up considerable possibilities for colleges. For instance, they could organise courses for the training of professional tutors, who will require a theoretical basis to support their role in the preparation of 'licensed' teachers during the induction period. They might offer one-year courses of advanced professional education leading to the new-styled B.Ed. degree, which the report suggests ought to replace existing diplomas. An M.A.(Ed.) degree course for outstanding students might be developed in some colleges, and a wide range of different types of in-service programmes could be established to meet a variety of professional needs.

James is right, then, to shift our attention towards the importance of in-service education if we are to achieve a scientifically-based profession. But this must not be to the detriment of the quality of the professional education received by the student teacher in the Second Cycle. This point needs to be emphasised because not only would the proposals in the report take several years to be implemented fully, but the overall cost might be considered prohibitive. If this were the case, it could be disastrous for the standards of the profession if the B.A.(Ed.) were to go ahead as recommended. Ideally, the three cycles need to be viewed as an ongoing continuum, within which a variety of curricular structures can be established without sacrificing the quality of the professional education of teachers. How far does James achieve this end?

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## 4. Student Policy on James\*

Jan Brych

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One of the groups of people most deeply concerned with the recommendations of the James Committee — if not for themselves then for succeeding generations — is the student body, yet NUS is perhaps the only organisation not to have made formal reply to the proposals. The reasons for this are relatively clear. NUS policy on Higher Education has been formulated and agreed, but policy in the face of James needs redefining by, and with the backing of, national conference. The first 1972 conference takes place in Birmingham during April, and it is from this gathering that a clear statement of position can be expected.

It is fairly certain which way this statement will tend. From the initial response of NUS Executive as soon as James was published, through the discussion papers produced for the one-day conference in February to the decisions at that conference, the response to the Report has been based very firmly on the principles accepted and put forward in 'The Education and Training of Teachers: Perspectives for Change', the evidence submitted to the Committee. The debate within the national union has been and will be conducted in terms of these initial proposals.

One of the most long-standing policies of NUS is the fight for the destruction of the binary system, in preparation for the establishment of **a comprehensive system of higher education**. The divisions in higher education, particularly as manifest between the universities and the college sector, are seen to be perpetuated through salary structure, grants

administration, differential facilities and many other factors, not least public opinion. NUS has always fought this, taking 'Smash Binary' as its most consistent slogan. On the constructive side, 'Perspectives for Change' outlines in some detail how teacher education might be integrated into a comprehensive system, ending the isolation of teacher education, the differential treatment, cutting down wastage by means of easy transfer, and according a measure of independence to the education of teachers.

In the light of this, it is inevitable that NUS sees the James report as being directly in opposition to its own stated policy. Because of the inter-dependence of the recommendations in the Report, total rejection is necessary, and this is the most likely pattern of active response from the student body. James is rejected on the grounds that the proposals, if implemented would split higher education even more, introducing a tri-partite system. Though the James committee sees its proposals as in no way inhibiting development by merger, it is clear that the existing status divisions are going to be reinforced. The complete separation of colleges from universities is only the most obvious example. Lack of research facilities in the colleges, another factor maintaining divisions, is not going to be overcome by anything James has said, since it is envisaged in the Report that research should remain largely in the university departments. There would be division in the college sector, based on the type of course being taught and the different status accorded to each. One step towards remedying this unbalance would be to have automatic transfer, or at least ease of transfer, from Diploma courses to degree courses. In the Report however this is not to be a feature of the system. The Committee does say 'small numbers' of 'acceptable' candidates might proceed to degree courses, but one is driven to

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\*Copy for this issue had to go to press before the NUS Annual Conference met to discuss James. This contribution will not necessarily have reflected the precise opinions of that conference though it sought as far as possible to anticipate them — Editor.



make reference to the 'small numbers' able to transfer at 13 from secondary modern schools to grammar schools under the tripartite system of secondary education.

Detailed criticism will be levelled against many of the proposals criticised by other bodies, in particular in terms of inadequacy of practical training before the year as a 'licensed' teacher, and the similar inadequacy of only one year of educational theory. While the review of the probationary year is welcomed, the Report is likely to be condemned for substituting this, or its like, for adequate supervised teaching practice during the college based part of the course. The Dip.H.E. is likely to be rejected as a qualification which is bound to be second-rate and academically meaningless. If it is going to be unacceptable as an entry qualification for other professional bodies, this spells out very clearly the position of teaching. The B.A.(Ed.) is likely to be criticised on similar grounds. The divisions between graduate and non-graduate, or graduate (B.A.(Ed.)) and double graduate, with all that that means in terms of salary and promotion prospects are likely to be maintained and even exacerbated. The currency of both the new degree and the new Diploma are therefore questioned. It will be interesting to see which way Conference votes on the concurrent/consecutive issue. The executive reject completely the separation of personal and professional education, but this is possibly one of the issues which needs the full debate in conference.

Behind the rather emotive political language, in which most of NUS's pronouncements are couched, there lies a very real concern that one large section of its membership should not be in a disadvantaged position, and the opposition to the James report is based on the realisation that under the proposals made this is likely to continue to be the lot of students in the college of education sector.

## 5. James and the NEF

—a note from **Raymond King**,  
Hon. Secretary of the ENEF.

Joan Browne, as a member of the ENEF, wrote the following article at my request. Her views will command considerable support in the Fellowship. However, since membership is drawn from all sections of educators and allied professions, there is no unanimity of opinion and it is not possible to draw up a statement that could purport to be the ENEF view.

In the second paragraph of the article Joan Browne brings in the idea of a less specialised form of higher education during the first Cycle that would prove suitable and valuable for some students who had opted early for teaching.

This point has been elaborated by other ENEF members, especially those concerned with the education of younger children and preparation for teaching at the primary and infant stage. The view is that two years devoted to study for the academic Dip.H.E., followed by a third year of professional study, would not afford an adequate induction to the nature of the work they are required to undertake. The psychological and sociological underpinning of the teacher's task at this stage cannot be effected in a one year course. In the interests of the children, and of the students themselves some modification might be looked for. Further, this is a matter on which representations from members of the ENEF might be expected to carry weight.

The Chairman and Council of the ENEF hope that members will formulate their views on this and other matters, individually or in groups, and contribute vigorously to the debate initiated by the publication of the James Report, and at the same time take steps to see that their criticisms and suggestions are brought to the notice of the Minister and her advisers during the incubation of official action arising out of the Report.



# 6. The James Report – A personal view

**Joan Browne**

Principal, Coventry College of Education.

The James report sees the proposals for Cycle III as deserving "the highest priority" but they are not controversial: it only remains to be seen whether sufficient resources to carry them out will be available. The proposals for the D.H.E., the B.A.Ed. and their award are, on the other hand, highly debatable, so that in this short article I shall concentrate on them.

There are several advantages in preceding the professional training of teachers by at least two years higher education. Many students do not wish to make up their minds to become teachers at 18; to study alongside others with different careers in mind would benefit individuals as well as the whole profession. By skilful use of a unit system it would be possible to devise attractive choices for those who want a less specialised form of higher education than is generally available in universities, and at the same time cater for those who have opted for teaching early. Experiments might be made in integrated and problem centred courses. As postponement alone will not make the choice of career sounder, relevant experience and counselling could be offered.

There are conditions, however, that must be fulfilled before the D.H.E. is acceptable. The trend is for most professional training to be based on a degree, but it may not be possible to achieve this all at once. What is important is for the D.H.E. to be recognised as Part I of a range of degrees, so that those who have taken it do not find the road to a degree blocked in the future, and are assured that they can get credit for their studies. The acceptability of the D.H.E. as a qualification prior to professional training for careers other than teaching must be explored with other professions. It would be helpful if it could be offered in universities and polytechnics as well as in colleges of education. If it were

validated by a body that already gives degrees, such as a university or the CNAA, it would be likely to obtain wider recognition, so that it is difficult to see why its validation by a separate body was even suggested, especially as an avowed, though unfulfilled, aim of the report was to end the isolation of the colleges.

The role of the National Council as a planning body is clear; it might provide some of the statistics whose absence make the James report rather flimsy; that of the Regional Councils, as they are concerned only with the teaching profession, is more obscure; it would have been clearer if they had a planning role for higher education resources as a whole.

The intention of the whole scheme seems to be to break the direct link between colleges and universities and to replace it by a hierarchy of councils. It is difficult to see why this structure is thought likely to lead to more independence for the colleges. An additional *raison d'être* may be that only from such a hybrid body could one hope to get validation of an anomalous degree structure as is envisaged in the B.A.Ed.

This peculiar degree structure is given credence by criticism, valid in itself, of the probationary year and by an appeal for the teaching profession to be more closely associated with training, again a change that is widely held to be necessary. It is certain, however, that the colleges could not agree to the scrappy contribution to professional training that is offered to them, nor is it likely that the schools will accept the dubious idea of 'a licensed teacher', with such minimal experience to draw on. What is required is two years of professional studies under the auspices of one institution, including both adequate school based practice, related curriculum courses and a study of fundamental



educational issues based on previous grounding in the social and behavioural sciences. Practice should certainly not be confined to one type of school, but, for example, students might be introduced by teachers and tutors to the schools of an E.P.A. with job orientated courses on language, statistics and community studies, and more theoretical studies in social psychology and linguistics. The modern language student might take languages and European studies in middle and secondary schools with different ranges of

ability and appropriate practical and theoretical courses. Such a well cut sandwich might well top off a less professional diet in previous degree or diploma studies and earn a truly professional degree, but the James equation

$2 + 1 \text{ (college)} + 1 \text{ (school)} = 4 \text{ (degree)}$  is not likely to come out. Nor can one wait for a solution for another 7 years when cycle 3 training would at last release the registered teacher to supplement her studies of Plato with a dose of Piaget.

## Notes to Contributors

1. Articles published in the 'NEW ERA' are intended mainly to consist of reports on the actual practice of all aspects of work with children of the primary and secondary stages of education throughout the world, and of the initiation of their teachers. It is considered essential to reflect as rigorously as we are able upon the practices so reported, to compare their purpose with what is going on elsewhere and to look to the future.
2. The 'NEW ERA' published ten times a year, contains the 'WORLD STUDIES EDUCATION QUARTERLY BULLETIN' as a distinctive inset in March, June, September/October and December.
3. Special numbers, dealing with a single theme, are planned periodically. It is hoped very much to extend collaboration with the Sections and associated journals of the WEF, and present policy is that part of some numbers should be in French. Those willing to join the panel of reviewers should inform the administrative secretary of their fields of interest.
4. Contributions are usually of about 3,00 words (4 pages). But short pieces of about 500 words, or

letters taking up points in their argument, are welcome, as well as longer articles as the occasion demands.

5. We would be grateful if contributors, when submitting articles for consideration by the Editors, would bear in mind the following:
  - a) where possible, the article should be **typed** on one side of the paper only; double-spaced and with good margins.
  - b) it would be appreciated if **two copies**, and in the case of long articles, a synopsis could be provided, as well as an indication of the length of the piece.
  - c) references (if necessary) should appear at the end of the article.
6. All contributions to be sent in the first instance to:—  
Mrs C. E. Reoch,  
Administrative Secretary,  
NEW ERA/ World Studies E.Q.B.,  
Yew Tree Cottage, Roundabouts,  
FIVE ASHES, MAYFIELD, Sx. U.K.
7. No payment is made for contributions. Authors receive 3 free copies of the issue in which their contribution appears.

The next **WORLD ASSEMBLY of ICET** will be held in London from 25-28 July 1972 in the Beveridge Hall, Senate House, Malet Street.

The main theme, following upon the Assembly held in Kingston, Jamaica in 1971, will be **INNOVATIVE PRACTICE IN TEACHER EDUCATION**. Invitations are being sent to speakers to prepare papers for advance circulation so that as much time as possible may be devoted to discussion by participants in small groups. It is anticipated that some 400 teacher-educators may take part.

Reports on significant innovations in USSR, Hungary, Poland, Bulgaria, Rumania, German Democratic Republic, Czechoslovakia and Yugoslavia have been received, and others are expected from the German Federal Republic, Denmark and France and elsewhere.

Further particulars from: D. J. Johnstone, Adviser to Teachers and President, ICET., Institute of Education, Malet St., London, W.C.1.



# Educational Priorities:

## Understanding Self and Others

**Don Dinkmeyer**

Professor Educational Psychology, DePaul University, Chicago.

The general unrest in society, the prevailing spirit of the times, and the revolution of the young, urges educators to look closely at their purposes and their products. Are we developing fully functioning persons able to cope with the problems of living in a democracy and interacting effectively with each other? Increasing polarization between the young and the old, black and white, conservative and liberal, suggests that there is truly a communication breakdown. Perhaps it is appropriate to suggest a moratorium on report cards for children, while educators utilize the time spent in grading children to investigate the discrepancy between their goals and their products. The generally accepted objectives of education suggest that teachers are concerned with development of the whole child — just as long as he doesn't come to school. They accept the theoretical concept of the whole child, but they are not ready to deal with the child's social immaturities, feelings of inadequacy, anger, joy, and exuberance. Many would prefer that the child appears as a receptacle in which they could place knowledge which could then be withdrawn and inspected at regular intervals, referred to as test or evaluation days.

Published statements of objectives almost inevitably refer to purposes which embrace social and emotional development as well as intellectual gains. However, a close look at the classroom and the interactions which occur, would suggest that there is an overwhelming emphasis upon acquiring knowledge and building up academic gain.

'The Taxonomy of Educational Objectives: Affective Domain' (Krathwohl, 1964) provided a scholarly presentation of educational objectives in the affective area. However,

despite interest and concern on the part of educators in regard to affect, there has been little evidence that educators are truly involved in the development and implementation of educational programs which focus on feelings and human behaviour. Certainly there have been a number of educational efforts in this area, notably 'Self-Enhancing Education' (Randolph and Howe, 1966), a program to motivate learners by working with twelve self-enhancing processes.

Ralph Ojemann's 'A Teaching Program in Human Behaviour and Mental Health' (n.d.) is another pioneer effort. However, there are no programs which have been widely accepted by administrators, curriculum directors, and teacher as high priority areas of instruction. Thus, though we say we are interested in the development of the whole child, our actions speak louder than our words. Our lack of required, sequentially developed programs in the area of self-understanding and human behaviour testify to an educational paradox. With the expanded curriculum, we have taught almost everything conceivable in the school, except the crucial capacity to understand and accept self, and to function more effectively in human relationships. There appears to have been an assumption that this new type of understanding develops by osmosis, or some other magical process.

It seems that some teachers would rather talk about the whole child than be confronted with his feelings, thoughts, beliefs and values. If this is not true, then why do so many teachers focus almost exclusively on cognitive, intellectual and academic gain? Close inspection of both standardized achievement tests and classroom teacher tests are a testimonial to what we really value.



A visit to the classroom makes us aware of what occasionally happens when the whole child and his feelings rise to the surface.

Example:

Teacher: Now we will open our books and do the ten problems on page 33.

Johnny: I don't feel like it.

Teacher: Johnny, open your book and get started.

Johnny: I hate math!

Teacher: Get started now or I am going to give you some extra work.

Johnny: I'm not going to do it.

If we look at this vignette closely, we will see there is considerable affect on the part of the child and of the teacher. However, since affect is not being dealt with, the child still has strong feelings, fears, or anxieties which block him from operating more effectively.

The denial of feelings and attitudes in the classroom is not a rare incident. Teachers tend not to be trained to deal with the acceptance of emotional verbalization by students in the classroom. Flanders and Amidon (1967) found that acceptance of feelings accounted for only .05% of the verbal interaction in the classroom. Teachers appear to be more concerned with cognitive objectives than with objectives in the affective domain. Teachers often are not sensitive to the student's feelings.

I am not implying that teachers are not interested in developing better relationships with children. On the contrary, the evidence of Witmer and Cottingham (1970) suggests that teachers are interested in increasing guidance skills and in providing experiences in this area. Witmer and Cottingham suggest that their research clearly indicates that "The teacher in the elementary school is a major source and activating force for most of the guidance practices in the school." However, since the teacher has about 1,000 hours a year with the pupils, it is critical that we do not permit the guidance responsibilities of the classroom teacher to be dependent upon her interests and preferences. Certainly, the

teacher does not have a choice about whether there is a daily set of experiences in arithmetic or language arts. One might question why guidance experiences are often completely at the option of the teacher.

The lack of regularly programmed experiences in this area bears a closer investigation. It is apparent to those who have encouraged teachers to experiment with programs in human behaviour that the desire to work in this area exists in a majority of teachers. Why, then, the lack of programs? Certainly responsibility for this educational gap must be shared by teacher education programs. They traditionally have no developed skills in classroom teachers which would assist them to facilitate productive group discussions of personal social problems. They have not acquainted prospective teachers with sources of materials in the form of open-ended stories, discussion starters, and other interactional devices. They have not provided students with supervised experiences in utilizing procedures such as puppetry or role playing as a guidance tool.

Teachers who have been highly motivated in this area have also found it difficult to get access to planned experiences concerned with developing an understanding of self and others.

### **Implications of Child Development Research for Affective Education**

Some will be concerned about the wisdom of adding a 'frill' to the curriculum, the investigation of self and human relations. It is important that we take a closer look at the research related to this area. There is a growing amount of evidence related to the significance of feelings of self adequacy and the self concept as causal factors related to achievement levels in school. This evidence indicates that few factors are more vital to the child's academic success than his evaluation and acceptance of himself. It is indicated that children who come into schools with negative self concepts have difficulty in learning. Wattenberg and Clifford (1964) noted that "In general, the measures of self concept and the ratings of ego strength made



at the beginning of kindergarten prove to be somewhat more predictive of reading achievement two years later than was the measure of mental ability." Walsh (1956), Cooper-smith (1959), and Fink (1962) all found that the child with an adequate self concept functioned better both socially and academically. Combs and Soper (1963) also found a significant relationship between feelings of adequacy and educational achievement. Discouragingly, they found that the longer the child was in school, the more his self esteem diminished. Lamy (1965) reported that the best single predictor of beginning reading achievement in first grade was children's perception of self in kindergarten. Lewis, Lovell, and Jessee (1965) demonstrated that achievement was increased when the interpersonal relationship between the teacher and child was perceived as therapeutic. Sears and Sherman (1964) summarized their research by presenting a model which clearly delineates the linkage between affective and cognitive variables, and demonstrates through case studies how these variable function in both directions.

Research indicates that affect and cognition are inextricably present and intertwined in every learning situation. Failure to recognize the significance of dealing with feelings, attitudes, values, self-esteem, and emotion which is either energizing or disruptive interferes with the maximal development of the learner. It is apparent that our present educational systems appear to work against the development of creativity and spontaneity. Margaret Mead suggests that man uses perhaps no more than 6% of his native capacity.

Schools must be reorganized to encourage creative, flexible, and spontaneous interaction. This type of involvement results in achievement oriented behavior.

### **Affective Education**

It is apparent that affective development can no longer occur in a random, haphazard fashion. Educational experiences in understanding self and others are not an interesting innovation, but basic to the educational process. The child who harbors feelings of

inadequacy functions ineffectively. The child who must cope with disruptive emotions or poor social relations does not progress academically.

Administrators formerly assigned emphasis for the area of pupil personnel development to specialists. However, a realistic look at the relationships between emotional needs, self concept, and education make it clear that specialists can no longer be the only personnel concerned with emotions, with feelings and human relationships.

Teachers must become equipped to function in the classroom guidance. They are 'where the action is' and hence are accessible to the total child. Thus, the teacher who functions effectively must:

- “. risk being involved with personal relationships
- . extend himself to listen, hear and care
- . empathize with what children experience
- . understand what they say
- . help them develop self-understanding — and commitment, involvement, action programs.” (Dinkmeyer, 1970 a).

The feelings which accompany learning have a profound effect on the results of learning. If one has positive feelings, he becomes motivated, involved, energized, and there is permanent gain. On the other hand, if feelings are negative there is minimal participation and withdrawal. The student must be forced and the learning is dismissed as soon as the external controls are withdrawn.

Motivation, affect, and learning cannot be separated. Emotions in the past have been considered primarily as disruptive forces. We think of anxiety, fear, anger, hatred, and hostility as emotions which inhibit the learning process. However, we seldom recognize that they are always present and must be dealt with if the learner is to truly become involved. We must also become aware that emotions can energize, renew, and restore the learner. One needs only to visit a classroom which is lush with emotional feelings in contrast to one which is arid and sterile, to recognize the positive force of emotions.



When autocratic methods in education were relatively unchallenged, perhaps the stifling of emotions was possible. While it had a debilitating effect upon the development of the child, it appeared that on the surface silence and learning were synonymous. However, with the increasing challenges from youth for equality and the insistence upon democratic participation in the decision-making process, we are recognizing that the autocratic process can no longer survive in the classroom any more than it can on the political scene.

Teachers must evaluate closely whether their philosophy, methods, and evaluation instruments are directed at developing persons or teaching subjects.

The development of fully functioning persons is not a commitment of the educational process. It is the purpose for the educational process.

Some may question why the classroom teacher should be involved in this type of instructional activity. A close look at guidance and education indicates that they are congruent in their purposes. It is only as the child understands himself, his needs, purposes, and goals, that he is free to become involved and committed to the educational process. Guidance and instruction must be understood as interdependent and complementary. Any valid learning experience always has a guidance component. However, since it is in the classroom that the child copes with both the work and social tasks of life, it is in the classroom that there must be a clear integration between affect and cognition. Materials and programs which focus on planning significant experiences to actualize human potential must be incorporated into the educational scene.

The focus of this program is on the development of purposeful behavior that is personally significant and socially satisfying. Planned experiences which personalize and humanize the educational experience are a necessity. We can no longer deny that each intellectual experience is always immersed in feelings.

Our challenge is to utilize feelings in a positive way to energize the total process.

### **Developing Understanding of Self and Others**

Developing Understanding of Self and Others (DUSO, Dinkmeyer, 1970b) is an educational program which focuses on helping the child become goal and process oriented. Experiences are designed which help him to become more aware of himself and the transactions between people and his goals. It is the purpose of the program to help the individual increasingly understand the causal and consequential nature of human relationships. As he becomes aware of his own purposes and goals, and his self awareness develops, he becomes able to function more effectively with others, and he becomes involved in the educational process.

It is the philosophy of the DUSO program that developmental tasks provide the goals for the guidance and educational process. This material evolves around eight developmental tasks which confront the normal individual in the process of his development. All children need assistance with these tasks, some more intensively than others. The purpose of the program is to provide some primary experience in understanding and coping with the following tasks:

1. Self-identity, self-acceptance, developing an adequate self image and feelings of adequacy.
2. Learning a giving-receiving pattern of affection.
3. Learning to develop mutuality, moving from being self-centred to effective peer relations.
4. Learning to become reasonably independent, to develop self control.
5. Learning to become purposeful, to seek the resources and responsibilities of the world, to become involved, and to respond to challenge with resourcefulness.
6. Learning to be competent, to achieve, to think of self as capable of mastery.
7. Learning to be emotionally flexible and resourceful.
8. Learning to make value judgments, choices, and accept the consequences of one's choices.



This program is based on a set of lessons and experiences for the total classroom. It focuses on normal developmental problems. The lessons are designed to be conducted in a democratic atmosphere which encourages full participation from the children. Each child is encouraged to share his feelings, attitudes and reactions. It is vital to stress there are no right or wrong answers. The teacher must be capable of hearing the feelings and perceptions of the individual, in contrast to emphasizing judgmental transactions and evaluations of pupil's contributions.

The program is designed to reach children with unique learning styles through varied media and modes. The program includes recorded stories, music, open-ended stories, discussion starters, puppetry lessons, role playing activities, art, discussion stimulated by large class size, action pictures and experimental activities.

A typical week in the program provides some acquaintance with each of these types of activities. However, plans for the use of the material are flexible. Each teacher knows her class. There are individual and group needs and the type of activity which appears to be most interesting and productive. Thus, the order of activity and the amount of time spent on a particular facet of the lesson is determined by the feedback derived from the class.

The focus of the material is on enhancing self understanding, awareness of self and others, and resultant purposeful motivational involvement in the tasks of life. The experiences are designed to facilitate building a positive self concept and feelings of adequacy. The child becomes aware of the feeling area of his life and the purposeful, causal nature of human behavior.

The lessons should always be taught to allow for spontaneity and creative thought and expression by the children. They must involve all levels of human experiences, feelings, beliefs, and behavior. Sometimes the lesson will stimulate a child to discuss a concern which is pertinent to a particular child or his group, but which does not appear to be the

major purpose developed in the lesson guide. The teacher is directed to always link the problem of situations developed in the lessons with the current concerns in the classroom. The application of this material to current life problems is always primary.

Planned programs, in developing understanding of self and others, become a process through which the educational process takes on personal meaning for the child. The school then becomes concerned with the real priorities — children and their concerns, related to self identity, feelings of adequacy, emotional needs, social challenges, development of independence, and purposeful behavior. The child has experiences which help him become emotionally flexible and resourceful. He learns to think of self as capable of achievement. He becomes involved in making value judgments, choices, and accepting the consequences of his decisions. He matures as a total being.

Placing the priority on persons then places an emphasis on the real goals of education — the development of the fully functioning person.

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# What is progressive education?

## Some old and new perspectives

R. Sinha

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Our editor has asked us to attempt to answer the question which forms the title of this article and so here is one effort at an answer — and I hope I do not earn myself the disapprobation of a number of people I know and respect in seeking to reply. The first thought that comes to mind is, I suppose, that progressive education must be up-to-date. But more mature reflection belies this idea. For it seems, to me at any rate, that progressive education is as old as the very first school in which Adam and Eve were the pupils and God and the Serpent the teachers. The second chapter of the book of Genesis tells the story which bears the hallmarks of the struggle which has been going on ever since. God, the traditionalist teacher, gives his pupils plenty to do but at the same time forbids them to eat off the tree of knowledge of Good and Evil, the fruit that makes one wise. He tells His pupils clearly what they ought not to do but at the same time hints at the 'goodies' that the future might hold if they behave in the present. The Serpent, the progressive, does not tell Eve what to do but merely reassures her that nothing untoward will happen if she explores all the possibilities that her environment offers, thus putting responsibility for future action on the pupil. And so the story contains all the elements which have appeared ever since. God is authoritarian, overprotective, and ever seeking to guard his pupils from the folly of their immaturity. When they fall he is quick to anger and awful in his punishment. Against this the Serpent believes in self-directed learning, that the teacher should be a guide and not a dictator, sex-education, learning by doing, and immediate gratification. We must leave others to make the point that it is typical of the progressive that his greatest success was with a teacher-pupil ratio of 1:1 and apologise to Teddie O'Neill and the rest of that

notable company for equating them to the Serpent. They will at least appreciate one fact, and that is that our first Progressive changed human society through his method of education — and this indeed has been the aim of the progressive of all time. He does not merely want to make children happier or better informed but, through the force of his ideals, he wishes to transform the world.

Although the Progressives will, I hope, forgive my flippancy, they may well resent the next point on which I wish to expand. I would argue that it is they and not the traditionalist who are the reactionaries, for progressive education is and always has been, in the end, a reaction against the current conditions which obtain.

Let me explain myself. In our society there are always people who seek to drive man from his supremacy in the world. God as He is presented to us in the Old Testament does just this. He is shown to be a force outside man, who, through his commandments, directs the actions of the people. He is the Creator to whom man, the created, must for ever be beholden. Later it is Science that replaces religion and the scientist steps into the role of the priest, taking up a similar theme although expressing it in a very different language. The world is not the centre of the Universe and our whole solar system is only one of many, so that man should not exalt himself on that score, "All right", answers man, "but if not the centre of the universe we are a special creation". "Not so", replies the Biological and Social Darwinist, "you are only another animal amongst many and subject to the same iron laws that dominate other species. Your population will continue to expand until there is no food to support it and many will then perish in recurring cycles. You must accept this and



allow the weak to go to the wall while we, who are strong, survive". "Well, if not a special creation at least a rational animal". "No", replies the Freudian psychologist, "you are driven by deep dark instinctive forces far beyond your control. Even the superego which attempts to control the sexual and aggressive impulses of the idea is nonrational and seeks to make the world over into its own image". "Perhaps, but if not a rational animal at least a society — building one". "Alas", says the sociologist "It is not you who create society, it is society which creates you. Autonomous man is merely he who recognises the social facts and bows to them, submitting to their logic". "Please allow us some free will", pleads man. "Surely we have some inner power, some speck of consciousness which gives us freedom of action". "Certainly not", replies the psychologist, "we can measure, predict and determine your behaviour. You are nothing more complicated than a large computer for which a controlled input will always produce the same output". Today the curriculum developer adopts this position and would seek to define the worth of a teacher by the measurable extent to which he achieves the narrow objectives that the expert has set for him. And so, by trivialising the aims of education, the new science ensures that our pupils will be changed in the directions that the curriculum developers decide for us. Even God, in the story of Adam and Eve did not go so far and allowed room for error, while the curriculum process is a rigid system of negative feed-back which allows no deviation from its declared objectives.

Now in this continuing debate the Progressive has never rejected or ignored the view-point of the traditionalist. Rather he has sought to invert his arguments and used them to support the supremacy of man. Mrs Ensor, founder of our Fellowship, struck at the root cause of all the trouble when she demanded that God be put back inside man. She argued that man was not created but rather the dwelling place of the creator of the universe and demanded that this truth be allowed its fullest expression in our educational system. For her, fear of all kinds was the great barrier

to the flow of life and her philosophy saw a way, through the theory of re-incarnation, to remove the greatest fear of all — the fear of death. The object of true education then became the inculcation of the love of one's neighbour and the development of personality for practical life so that a feeling of mutual dependence and brotherhood would replace the present system which, she believed, gives rise to a vicious selfishness in the struggle for paper qualifications.

It was left to the Genevan school of psychology to answer the Social Darwinist. Professors Piaget and Ferrière both argued that society was indeed evolving and would pass through the stages of simple naturalism, nationality, and finally organised solidarity. The school too, they believed reflected the evolutionary growth, starting with a regime of simple authority, progressing to a period of excessive leniency, and would pass, eventually, to a true synthesis of individualism and collective awareness. And the evolution which is true of society and the school is also, they believed, true of the individual child. Because they rebelled against the reduction of man to a mere bell-shaped curve they instituted studies of real children at play in the street and in the school, and from these studies they deduced that children too evolve along the same lines, from autism, through egocentricity, to a true willingness to co-operate with one another for a common purpose.

At the same time as these points were being expressed other educators were moving away from Piaget's insistence that it is the duty of the educator to help the child to form 'an intellectual instrument which will give us an intellectual grasp of social phenomena'. Learning from the psychoanalytical school they deemed it was their duty to change the emphasis from cognitive to affective learning and have a care for the emotional life of their pupils. The task of education then became, 'the making of the unconscious conscious' and they developed in their schools an atmosphere in which conflicts could be worked through without the burden of unexamined guilts and hostility. In



this environment the teacher could stand by and give his pupils freedom in which to grow, for growth is the outcome of all good education.

In America progressive educators were developing the tools of curricular engineering which have been, as I have already suggested, greatly misused by later workers in this field. At that time (1934), schools explored the possibilities of using pupil interests as the basis of their school work. Together, students and teachers evolved curricula which put a new emphasis on contemporary life both in the local community, in human affairs and in international relationships. It is small wonder then that progressive educators everywhere desired the foundation of an international body concerned with their interests, and that it was the Fellowship which took the lead in the eventual establishment of Unesco for which it had been pressing since 1927.

But, for the Progressive, it is insufficient merely to put the old wine of learning into new bottles of subject matter, merely to integrate (say) history and geography and imagine that pupils will be delighted with the result. He must go on to examine the whole theory of knowledge and make this the starting point for his curriculum. There appear to be three major ideologies of knowledge. First there is the traditionalists' ideology which suggests that knowledge (like God) already exists out there, apart from man and it is the school's job to bring the pupil into contact with the eternal unchanging wisdom which will enable him to take his place within the citadel of learned men. This view, which was quite acceptable in a society based on agriculture, constantly turned the pupil's mind backwards to the days of his father and grandfather, while the teacher stood in place of these authority figures. Rote learning of the ancient books of wisdom was the main work of the school and only later in life, it was hoped, would he appreciate what he had learned with such pain in his school days. Remnants of this system are seen in schools where the tables are still chanted and the daily ritual of reading round the class is the best

that teachers can do. No doubt the finest flowering of the system is seen in the Universities where the lecture method predominates and the work of students is divorced as it can be from all contact with reality. In this connection it is worth noting that it was the Danish educator Grundtvig who, in his Folk High Schools that are such an important part of our Fellowship today, refused to allow lecturing, dismissing it as a dead method not to be compared with communication by the living word, discussion and action which speaks so much louder than verbalisation.

And in the Folk High Schools as in many other progressive establishments throughout the world it is not knowledge for order but rather knowledge for joy that rules. In these schools there is engendered a lust for learning, a deep desire to understand and a personal urge for fulfilment. In them the programme is flexible and uncertain, for the student must be allowed the vision to choose what to see and when to see it. Educators like Rugg, Tagore, Aitkenhead have defined education as the 'generation of happiness' and have demanded that teachers learn to cultivate the 'quiet mind of creative concentration of attention' and so have inspired their pupils with an abiding enthusiasm for a free and creative life. The recent articles on Herbert Read show the depth of this philosophy and readers of New Era must accept it as basic to their creed.

The third ideology, and the one which has, perhaps the greatest numerical following throughout the world is that knowledge is required to exploit the natural resources of the world. In this view it is the duty of education to prepare man for a variety of employments, making him ready to face any changes of production that may be necessary. Now this belief has not been congenial to many Progressives in the West although its essence is caught in the educational thesis of Freinet, Gandhi and Teddie O'Neill in England. It was Freinet who through the printing press introduced French children, and later many thousands of others throughout the world, to the highest standards of craftsmanship. In producing their books the children are encour-



aged to compose a collective text which they realise is no dead thing but a living collection of thoughts and feelings which it is within their power to alter if they should so choose. In the Basic education of India too, there is an emphasis on creative and productive work, which was to be the instrument of education although never its end. As Gandhi himself put it, 'the skills of busy fingers are an inescapable part of the good education of boys and girls'. In learning their craft the children are encouraged to see through the whole productive process from its beginnings with the raw material, to its end with the finished product, for Gandhi believed that there is joy in consummating whatever is begun. A similar ideal was built into the O'Neill curriculum for, as he constantly reminded his pupils, they must be 'stickers not quitters'. During the war this great teacher actually began a factory and constructed a sea-going ship for the Navy. He would have undoubtedly done much more had his factory not been bombed, for in his school the pupils had made all their own school furniture, created gardens and built a wind-mill.

From these examples we see that those progressives who have been concerned with the education of the poor have married together the two ideologies of happiness and productivity, insisting that the one comes through the other. These pioneers might have been a little saddened today to see an emphasis being put on beginning rather than finishing. No form of progressive education worthy of its name allows children to drift aimlessly from task to task although, of course, it is recognised that failure can make us fuller men and that all living has its periods of doubt and uncertainty.

So much then for the progressive education of the past, but the new education must not spend its time admiring its recent history, but move forward to meet the new challenges of the moment. Let us be honest, in the past our most admired schools have been obsessed with the necessity of preparing a creative and forward-looking elite. It is not stretching the truth to say that, situated in the

country and attended by the off-spring of the wealthy, they are the equivalent, or rather the mirror image, of the English public school. In them character training is replaced by personality development, and fagging and prefectship by service to the community. Neither are much concerned with what the child knows, in an academic sense, at the end of his school life. For the wealthy it is not what we know, but who we are, that ultimately counts and they can afford to accept an education based on aesthetics and affectivity if they so choose.

We have much to learn from this but, as early as 1929, Mrs Ensor saw the need for progressive education to develop a rationale for the education of the whole community and not merely cling to the schools 'which are for the few only'. So far most Progressives have failed to follow her lead and once again, I believe, it is the more enlightened traditionalist from whom we have to learn our way forward. Today they are working out a curriculum for the working class or those whom they choose to call the 'underprivileged children'. I ask my reader to ponder this description which is the starting point offered by B. S. Bloom and his fellow educators. The students, we are told have had less practice and encouragement in conversation, a paucity of general learning and intellectual stimulation which affects their cognitive development and interest in learning. They have a poor auditory and visual discrimination and a language which incapacitates the conceptualisation necessary for systematic learning. Further they have inadequate cognitive development and cannot conceptualise abstracts. As a consequence there is a deterioration in I.Q. scores due to a decreased motivation. Finally (and not surprisingly perhaps) they have an inadequate self-image. What a picture for teacher to have of his pupils, black or white! How absurd to teach it as though it even tapped the truth for a substantial part of the population of England. One wonders if those tutors who dole it out during their courses on compensatory education have even heard of the self-fulfilling prophecy and how what we believe has a habit of becoming true. But cannot progressives invert these descriptions



and so find a new basis for the education for the pupils from the high-rise flats and concrete jungle and use this as a foundation for building a better society? Can we not use the sociologists' descriptions of the working class attributes as the strengths on which to build a new education? For cannot any attribute be viewed as a source of strength rather than a cause of weakness? Can we not, rather than speaking of 'restricted codes' and 'limited language', talk instead of the vivid directness of the language of our pupils? What are the attributes of the pupils in our town schools? Sociologists provide the answers. They show that the workers have a strong sense of solidarity which has led them to form strong trades unions in order to protect and improve their standards of life, and to fight both for material and psychological benefits. At the same time their reality is such that they feel that individuals have little chance of improving themselves and that the world is sharply divided into those who have authority and those who do not have it. This sense of near fatalism further leads them to have a deep sympathy with those of their number who are in immediate difficulties — those without work or with personal troubles through illness and old age. Others, who are lucky enough to be in present good fortune, should enjoy themselves without using their resources to rise above their neighbour. Thus a sense of community is built up in which there is a feeling of togetherness. The deepest desire is to find a job for the young which guarantees steady employment, although the pupils themselves may be willing to settle for a dead-end but well-paying job. For them a job is only a job and it is their leisure pursuits, snooker, race-going, football, ice skating and so forth which are important.

Of course these attributes could be phrased differently. The youth that we have described could be stigmatised as lacking in ambition, spendthrift and inward looking. But phrased so, they are perhaps a positive basis on which to build a curriculum for the future. The natural sympathy of the pupils could be enlisted to care for the less able in the community. Their sense of family could be utilised to explore home-school links. The common

complaint amongst teachers that they cannot get parents of the less able to school functions might be met by the schools going out into the pubs and shops, and inviting the parents into the schools.

All parents have real skills and might be prepared to work with the teachers if so invited. Their presence in the schools, not to be talked at, but to be worked with, might bring a sense of reality to our schools. So too might a determined effort to use new materials which, because of their 'instantaneous nature' will give our pupils a sense of immediate gratification they desire and this without the loss of standards. Such materials, quick drying glues, plastics and enamels, can be utilised to produce pieces of excellent craftsmanship without the laboriousness of the old-fashioned apprenticeship. New techniques of programmed instruction can be used to ensure that pupils have a sufficient knowledge of factual material on which to build more insightful learning. In brief, the model for the future of our schools must be the workshop rather than the 'beautiful environment' or the 'laboratory atmosphere' so favoured by the teachers of the middle-class.

And it is in the factory too that we must look for the correct relationship between the teacher and the child. If our pupils are indeed aggressive then we must make use of conflict situations in their education. Instead of teachers pretending that they are not in authority they should behave like enlightened industrialists and invite the pupils to form trades unions so that the young shop-stewards can put the pupils' grievances, first to a general council and then later to bargain with the staff representatives. Here is a model ready to hand that does not deny the we-they feeling which is so firmly rooted in the pupils' lives. It replaces the upper-class idea of the school parliament which most working class pupils realise is a sham anyway. The scheme puts the onus for teaching where it belongs, on the paid school staff, and they, like the industrialist who fails his workers by reducing their standard of life, can expect real difficulties if they do not 'deliver the goods.'



Some of these ideas may not be liked by certain progressives. It may mean the end of individualised work and a greater emphasis on gangs of pupils working together on a common job. The rather different idea of pupil-teacher relationship proposed might also be disliked by some, but at least it may be more honest and appropriate in the type of schools we are discussing than are the alternatives offered by 'New Schools' for the upper class. What I am suggesting may be built on, modified, and at the very least discussed seriously. What is badly needed in the Fellowship is that we must look at real problems that can be tackled by and within the school for, all too often, we have talked of matters which the school can do little about by direct action. Just as in the 'thirties Harold Rugg gave us the slogan 'child-centered education' today men like Dr. Eric Midwinter are offering us a 'reality based education'. Can we in the Fellowship create a curriculum to give it the fullest meaning? In the past the Fellowship has not lacked the courage and sense of adventure to follow its pioneers. I believe it can do so again today.

#### Note:

We hope that Mr Sinha's article will be part of a continuing discussion of the question 'What is Progressive Education?' Correspondence and articles on this topic are especially welcome.

We would point out that 'the generation of happiness', which he quotes on p.157, was in fact proposed, and qualified, as the true object of education (not a definition) by William Godwin in the first sentence of the 'Enquirer' (1797). See New Era, 1972, p.5. Eds.

#### Notes on Contributors

PETER RENSHAW'S teaching experience has ranged from a London comprehensive school to lecturing in history and philosophy of education in two colleges of education. At present he is a lecturer at the University of Leeds Institute of Education. His commitment to the professional education of teachers stems from his M.Phil. thesis on 'A Concept of a College of Education'. Publications include:— 'A Curriculum for Teacher Education' in Burgess, T., (ed.) *Dear Lord James*. Penguin, 1971. 'The Objectives and Structure of the College Curriculum' in Tibble, J. W., (ed.) *The Future of Teacher Education*. Routledge and Kegan Paul, 1971.

ROBIN SINHA started as a Chemist in a drug factory but left to teach Science in Secondary Modern Schools in Scotland and England. Later he became a lecturer in Education at Chorley College of Education which prepares mature students for the profession. After several years of teaching for the Certificate he moved over to evening work preparing teachers for the B.Ed. in the fields of Curriculum Development and Social Psychology. He has recently completed a thesis examining the work of the Fellowship since its foundation in 1921 and would like to take this opportunity to thank the many members who helped him in his researches.

## Book Reviews

### Handbook for History Teachers

(University of London Institute of Education)

2nd edition: Methuen Educational Ltd. 1972. Price £6

The second edition of this handbook, entirely re-written and revised since its first appearance in 1962, deserves a warm and whole-hearted welcome. Indeed it is difficult to see how any educational institution anywhere in the world, which presumes to teach about the past, can dispense with it. Part 1 consists of 200 pages on the art of history teaching by those who have made this their professional study. Part 2 devotes 300 pages to recommendations regarding school books: Part 3 has 150 pages on audio-visual materials, while in Part 4 there are 300 pages of a select bibliography for advanced work.

The volume opens with a magisterial essay by Mr Burston on The Place of History in Education, which rightly compels any history teacher worth his salt to put the house of his thinking on this discipline in order. There is a useful chapter on the psychology. On page 99 teaching, curiously lacking however in any reference to the contributions of Depth Psychology. On page 99 Miss Bryant wittily pillories what, it must be admitted, is still common practice in many schools:—

"But the average so-called general account of a period within each instalment of the 'five-year course' is likely to be the end product of a gradual attenuation of and generalisation from real history — from the frontiers of research and learned debate among practitioners, to the undergraduate lecture or text, to the sixth form survey, to the middle school summary, to the profusely illustrated secondary modern flat consensus of weak analysis, stuck with the odd detail like currants in a soggy economy-recipe plum-duff. Children and adolescents are apt to refuse this diet."

Armed with such an arsenal of riches as this handbook provides, history teachers have little excuse for not devising a more acceptable diet. However they will only be able to do so, if they are quite clear as to their own objectives. If they do not see the point of studying history, neither will their pupils. Is it 'to light the present hour to its duty', to preach 'prudence rather than principle', to offer a 'reassuring liaison' with the past or to present a rationale of death by demonstrating that history is more than 'one damn thing after another', 'full of sound and fury, signifying nothing'?

James L. Henderson.

### Relationship in Learning

Marjorie Hourd

Heinemann £1.50

'Relationship in Learning' is a collection of writings and lecture texts arranged in three parts:— 'Some Emotional Aspects of Learning'; 'On Guidance' and 'Continuity and Reciprocity'. The writer bases her text on 'the experience of a lifetime' which to one aware of problems of time, means many lifetimes and the whole is expressed in a strong and simple prose with a very personal style that makes reading it an experience.

The book is illustrated and enriched with a wealth of quotation from many fields, literature and poetry, philosophy and psychology, religion and pedagogy and, above all, the writings of children. Whatever she quotes



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**The July/August double number** will give some attention to the notions about deschooling society put forward by Ivan Illich and Paul Goodman. Readers may care to know that part of the War Resisters International conference, to be held at the University of Sheffield 22-27 July, is on this theme. Particulars from the Secretary, Devi Prasad, 3 Caledonian Road, London N.1.

The administrative secretary, from whom the 1971 Index is now available, would be glad to hear from any possessors of back numbers of the New Era, especially the 1920s and 1930s period, in order to complete her collection. She would also welcome assistance in approaching bookshops who might take the journal on a sale or return basis. At present Dillons, 1 Malet Street, London, W.C.1., provide this service.



# The German speaking section of the WEF

To the GERMAN SPEAKING SECTION of the WORLD EDUCATION FELLOWSHIP belong the sections of the Federal Republic of Germany, of Austria and of Switzerland — there is a close contact with the Netherlands as well. In order to concentrate planning and organization of the activities, Heidelberg was chosen as the organizational centre. The conference of the Fellowship in 1968 was held in Vienna with the subject "The Teacher's Position and Task in Modern Industrial Societies". At this conference Prof. Dr. H. Röhrs (University of Heidelberg) was elected president and Prof. E. Meyer (Teacher Training College, Heidelberg) vice-president. Further chairmen are Prof. Dr. Tausch (University of Hamburg), Dr. Schnell (Director of the Educational Institute in Vienna), Herr Nothardt (Director in a ministry in Stuttgart), Dr. Lüthi (Headmaster of the Ecole d'Humanité, Goldern, Switzerland), Dr. Schäfer (Headmaster of the Odenwaldschule). Herr Hans Heller (Teacher Training College Heidelberg) was elected secretary.

The German Speaking Section can continue the rich tradition, which was established by authorities, such as Peter Petersen, Paul Geheeb, Elisabeth Rotten, and Martin Buber, in the twenties. Since then the Landerziehungsheime, the Montessori-Schools, the Schullandheime, the Waldorf-Schools, and the Jena-Plan-School have become well known abroad, and are still among the most lively representatives of the educational ideas of the World Education Fellowship. In addition to this core the department "Neue Erziehung" (New Education) was founded in Berlin. This group is engaged predominantly in social education. So the German Speaking Section of the Fellowship represents a forum, which unites past and present progressive efforts, as all these educational institutions are still determined by their progressive work.

For this reason the Fellowship embodies a real educational mission concerning politico-cultural advice and guidance in the present time. This role is reflected by the subjects of

the conferences since 1968, which may be referred to briefly: The conference in Stuttgart in September of 1969 was devoted to the 50th anniversary of the Waldorf-School under the topic "The Reform Schools of the Fellowship as Prototypes for the Comprehensive School". Waldorf Education was analysed as a fundamental idea of the Fellowship's aims. A final discussion on this topic showed that progress in school education is initiated to a great extent by the members of the Fellowship (Jena-Plan-Schools, Montessori-Schools, Odenwaldschule).

The Fellowship tries to influence educational and politico-cultural development. For this purpose conferences were organized within other international meetings and exhibitions. Thus the conference of May 1970 took place at the opening meeting of the famous international exhibition of audio-visual aids 'DIDACTA' in Basel. The main speeches were delivered by Prof. Dr. H. Röhrs on the tasks of educational technology in modern industrial societies, by Prof. E. Meyer on audio-visual aids and group dynamic methods for the improvement of teaching and learning. In 1971 a conference in Dortmund within the '3rd Interschul' had the topic: 'New Ways of Instructional Differentiation'. In September 1971 in Bozen a conference on didactics took place with the subject 'Social Studies and Team-Work at School'. The March 1972 conference took place within the DIDAKTISCHEN Symposium in Hanover.

By the topics which the German Speaking Section of the Fellowship chose for its conferences, certain main points of present educational discussion were stressed. The vivacious participation and good rapport at the conferences made evident that the work of the Section offered some solutions to today's problems.

There is little to be said on the more formal side. In spite of a great echo of the conferences from the public interested in education, the number of members is small. For this



reason the financial position is not too good. Attempts to increase the number of members by propaganda or to increase the property by various appeals to industry have met with little success so far.

It seems to be desirable to direct future activities towards a more active co-operation on the international level. For this reason a closer link between the European and extra-European sections of the Fellowship could be an important first step. The following topics may be suggested: The Problems of Social Education, The Democratization of the School, Education for Peace, and Education in Developing countries.

Hermann Röhrs, President.

The above report, written some months ago, has just been received.

The following letter, written before its receipt, in some ways complements it. In expressing thanks to the German speaking section for their welcome at Hanover in March, the editor refers to the influence upon educational thought of the great names from Germany, Switzerland and Austria. Members of the WEF, he suggests, would appreciate an assessment from a German point of view of the ideas of these particular men and women on questions of authority, personal autonomy, violence and psychological insight. How far have these ideas withstood, or been modified by, the onslaughts of the Nazi period?

The Editors, anxious to stimulate and co-ordinate contributions from the national sections, suggest (i) that the German speaking section nominates a person to become an associate member of the editorial board, who (ii) liaises over matters of policy, and (iii) helps in translations. (iv) That costs be considered of publishing an occasional article, or special number, in German, and (v) that the associate helps to exploit the promotion and distribution of the New Era.

Finally, it is much hoped that there will be a contingent from the German speaking section at the conference in Scotland in August.

AW.

## Ein offener Brief an den Präsidenten, Deutschsprachige Sektion, Weltbund für Erneuerung der Erziehung

Sehr geehrter Herr Professor Röhrs.

Vielen Dank für den freundlichen Empfang in Hannover und für die Gelegenheit, die mir geboten war, auch verschiedene jüngere Mitglieder der deutschsprachigen Sektion der WEF während des Didaktischen Symposiums im März 1972 kennenzulernen.

Eine kurze Rückschau und ein Blick in die Zukunft erklären, warum ich persönlich so zufrieden war, nach Hannover zu kommen und warum die Mitarbeiter der New Era sich so für das, was auf dem pädagogischen Gebiete in Deutschland, Österreich, der Schweiz und in Osteuropa vor sich geht, interessieren.

Der Einfluss deutschsprachiger Denker auf die Pädagogik (in Europa und sogar in der ganzen Welt) ist so weit und tiefgehend, dass es beinahe verzeihlich ist, wenn man manchmal den Ursprung der übernommenen Ideen vergisst.

In Grossbritannien sind manche dieser Ideen Gemeingut geworden.

Ich selbst verdanke viel den 'Briefen über die ästhetische Erziehung' von Schiller. Das Thema wurde von Martin Buber während des Kongresses für Erneuerung der Erziehung in Heidelberg in 1925 wieder aufgenommen, und zwar in seiner in der Zwischenzeit berühmt gewordenen Rede 'Über das Erzieherische'.

Die jetzigen Pädagogen, deren Lehrpläne sich mit der Entwicklung des Intellekts befassen, würden bei Buber und Schiller eine nötige Korrektur und eine neue Perspektive finden. Fröbels Kindergärten blühten auf englischem Boden, der schon durch Robert Owen vorbereitet war. Humboldt inspirierte Matthew Arnold und Pestalozzi hatte einen grossen, wenn auch nicht immer anerkannten Einfluss auf die Kinderpflege des 20. Jahrhunderts. Cecil Reddie, Gründer von Abbotsholme, ist vielleicht in Ihrem Land mehr geehrt als in dem unsrigen, und seinen Einfluss kann man in dem Werk von Wyneken, Hermann Lietz und Kurt Hahn verfolgen. Sie selbst haben ja über Kurt Hahn geschrieben, dessen Methode in Gordonstoun und dem 'Outward Bound Projekt' von Salem auf den Theorien der 'progressive education' für Knaben fusst.

Wo wäre die Soziologie von Marcuse und Bernstein ohne das Werk von Marx und Max Weber? Wo wäre Kinderkunst, Bewegung und Musik ohne Cizek, Laban, Dalcroze und Orff? Wo wäre unsere Behandlung von seelisch gestörten Kindern ohne Rudolf Steiner. Aichhorn, Anna Freud (von ihrem grossem Vater ganz zu schweigen), Käte Friedlander — alle aus Wien stammend.

Mitglieder der Fellowship würden sicherlich eine kritische Studie dieser Autoren, die hier nur aufgezählt sind, vom deutschen Gesichtspunkt begrüßen, um zu verstehen, inwieweit sie einflussreich waren und noch sind. Welchen Einfluss haben die Theorien und die Praxis dieser Denker auf Fragen der Autorität, der Selbständigkeit, der Gewalttätigkeit, des psychologischen Verständnisses? Es wäre lehrreich zu wissen, ob diese Ideen dem Ansturm der Nazizeit widerstanden haben und inwieweit sie durch ihn modifiziert wurden.

\* \* \*

Ich selbst hatte den Vorzug, Elisabeth Rotten kennenzulernen, die mit Beatrice Ensor in 1921 die Fellowship gründete.



Ich besuchte die Odenwaldschule (deren Leistungen, unter Paul Geheeb, als progressive moderne Schule von Adolphe Ferriere in der New Era im Januar 1921 hoch gepriesen wurden). Ich war auch bei der Konferenz in Jugendheim und Weilberg. Leider habe ich seitdem den Kontakt mit der deutschsprachigen Sektion verloren.

Als Mitredakteur der New Era bin ich nun bemüht, die Fäden wieder aufzunehmen und bin offiziell beauftragt, Beiträge der nationalen Sektionen anzuregen und zu co-ordinieren.

Darf ich folgende Vorschläge machen:

1. Dass die deutschsprachige Sektion einen Vertreter ernennt, der ein Associate Member des Redaktionsausschusses wird.
2. Dass dieser Associate Member mit mir in enger Verbindung steht, zwecks Besprechung der allgemeinen Richtung der New Era und der Beschaffung von Beiträgen über die Forschung und die Arbeit in der Pädagogik.
3. Dass, was die Übersetzung ins Englische betrifft, der Associate Member für den ersten Entwurf verantwortlich ist und dass die endgültige Fassung möglicherweise von uns gemacht wird.
4. Dass man erwägt, ob die New Era gelegentlich einen Artikel oder sogar eine ganze Nummer auf deutsch druckt, und wie hoch die Kosten wären.
5. Dass der Associate Member untersucht, ob es möglich wäre, einen Agenten zu ernennen der die Gebühren erhebt und sich mit dem Verkauf und der Verbreitung der New Era in interessierten Kreisen, bei Tagungen und in Spezialbuchhandlungen befasst.

Ich erwarte Ihre Antwort mit grossem Interesse.

Darf ich noch zum Schluss im Namen des Vorsitzenden Dr Henderson hinzufügen, das wir sehr auf den Besuch von mehreren Mitgliedern der deutschsprachigen Sektion zur Internationalen Tagung in Schottland hoffen. Sie findet vom 1-8 August 1972 in Falkirk, Schottland statt.

Mit freundlichen Grüssen  
Ihr

Mai 1, 1972.

Antony Weaver, Mitredakteur.

As foreshadowed in an earlier issue, Michael Fielding, a member of the Board whose autobiographical details appeared in March, p.96, hopes to contribute a Column, which now follows, in a practical vein and in the tradition of former Lookouts. Ed.

## Fielding's Column

I understand that many readers of NEW ERA are anxious that the journal include a number of accounts of practical work at present being undertaken. With that in mind, I start my column with an account of a scheme now getting underway in the Swanley area of North West Kent.

Perhaps one of the things which concerns me most about our way of life in Britain is the steady journey of the individual into anonymity. Voices cry in the wilderness, but they seem either to be written off as cult figures or simply ignored.

In education, one area where there is cause for concern is the secondary sector. Very large schools are now more commonplace and these schools usually admit to the problems of anonymity that pupils may well feel. Consequently, their social structure includes devices like house systems and tutor groups to try to overcome them. Whether or not this approach fulfills all that is hoped of it is another matter. I have reservations as to the efficacy of a school of 2000 plus in providing adequate pastoral care for its pupils, in particular those children who have some sort of problem which needs attention.

Part of the problem has to do with difficulty in communicating with other interested parties. This is not something absent from small schools by any means, but the situation there is, in theory at any rate, marginally better. However, whether in large or small schools, the difficulty remains; close liaison between welfare services, parents and teachers is unusual, except in cases where the child has actually broken the law or is already presenting grave social problems: in other words detailed consultation only takes place when the problem has reached a critical stage. This is a situation, paralleled in other important sections of society such as the medical profession, which many regard as absurd. Our endeavours should be preventative rather than curative.

Continued p.165



Some people recognise this and agree that increased communication at the right level might well increase willingness to pool knowledge and work out a more concerted, better informed approach to pupils in difficulties, but, and this is often the big stumbling block, real or imaginary, which is offered, when one is already overworked, there simply is not the time to get around and see all the people involved.

This, it seems to me, is a quite reasonable, practical point which can only be overcome if 3 important steps are taken. (1) Meetings involving as many interested parties as possible or desirable e.g. social/welfare services, educational psychologist, local doctor, teachers, need to be arranged at specific times. (2) Meetings should not be overfrequent (say twice a term) and must not be held merely for the sake of having a meeting. (3) These meetings need to have the possibility of being effective and must be seen to have that possibility by participants. This means they must have top level approval and must include those of high status in the various fields as well as the ordinary class teachers and social workers on whom so much depends.

In the North West Division of Kent Education Authority a liaison scheme fulfilling the above 3 requirements is now taking place. It is based on one large comprehensive school at Swanley and involves the large number of feed primary schools. In February of this year, the scheme was approved by the area director of social services. Since then consultative meetings between teachers and welfare/social workers have taken place and case meetings are imminent.

In a circular to all teachers and social workers in the Swanley area, the following 5 points were proposed as the underlying rationale of the liaison scheme:

- 1) Teachers and social workers rarely have the opportunity to exchange ideas and discuss problems of mutual concern. Teachers are in a unique position in having to deal with **all** children, social workers only see those who are refer-

red to them. At the same time, many teachers might value the support of the social workers' experience and approach when dealing with children whose problems may lie beyond the scope of the school as they see it.

- 2) Social workers would feel better equipped to deal with preventative work in many instances as a result of regular contact with teaching staff.
- 3) Extreme cases may be known already to a number of agencies, members of the same family may attend different schools — yet all may well be pursuing separate policies towards the individual children concerned.
- 4) Open discussions on a regular basis about particular children and their situation should dispel mistrust and suspicion and maximise the efforts of all concerned parties.
- 5) It should prove especially valuable to the young teacher who will gain certain insight, confidence and expertise when dealing with problem children.

3 additional points were put forward as practical aims:

- a) No scheme of this kind can actually remove the problem of the difficult child in the classroom, but it should increase understanding and communication between the various child-centred agencies in the community.
- b) It should be of value to classroom teachers in gaining insight and experience in working out joint action with the social workers involved. Any improvement in communication and understanding at the grass roots level must be of value.
- c) Although at first one must expect our time to be taken up with the 2 to 3% difficult children (i.e. those who may well appear in Court later), we would also be very much concerned for the much larger percentage who are in 'trouble with themselves' for a variety of reasons. One would hope that in this area of preventative work, such a referral committee as is proposed would be most effective.

Continued p.167





# **Schools Council**

## **Integrated Studies**

The project examines the problems and possibilities of integrated studies in the 'humanities' area of the curriculum. The social sciences and the expressive arts are its main components, but help is required from the sciences, and value issues will continually arise.

Integrated studies, as seen by this project, implies the exploration of any theme, area or problem which requires the help of more than one school subject for its understanding. Thus integration has a double concern: the co-operative use of subjects and co-operation between teachers.

The themes of the published units are of fundamental human importance. The issues are complex and can be understood only through the co-operation of a group of subject skills.

### **The first three units are now published:**

**Exploration Man:** an introduction to integrated studies discusses the philosophy, rationale and organisation of an integrated curriculum, introduces working methods and suggests a fund of case studies drawing on familiar objects in the environment.

#### **Communicating with Others**

looks at the range of ways in which men can communicate with each other and the relationship between human expression and the different social contexts in which it takes place. There are three parts with associated tape and slides.

#### **Living Together**

two complementary sections providing the basis for a study of the social organisation of three contrasting societies: Land Dayaks of Borneo, Tristan da Cunha and Imperial China.

**For full details and sample material, write (quoting school or college address, please) to**

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Whether or not the scheme achieves any of these aims remains to be seen, but it is at any rate a positive step forward in increasing communication between educational and social workers and in trying to understand and help people as people and not treat them as numbers.

In addition to the points already made, I should like to add 4 more. Firstly, the scheme is theoretically sound and also practicable. It is recognised from the outset that the scheme does not pretend to provide a panacea and will probably achieve most in terms of increasing understanding rather than solving problems.

Secondly, it will mean that professional people with a great variety of experience and responsibility, from classroom teacher to educational psychologist, will get together to share problems on an equal footing. To admit to problems often goes a long way to enabling one to cope with them.

Thirdly, out of a concern for these children in difficulties might well come an increased sensitivity and awareness towards **all** pupils. The cumulative effect of this might well be significant and may go some way towards fulfilling some of the functions of counselling.

Lastly, I think the fact that the scheme is aiming at children who are in 'trouble with themselves' as well as dealing with the more notorious cases is most important. Too often educationists seem concerned only with those at either end of the behavioural/academic spectrum. Loneliness is one much ignored problem which might well come in for consideration.

The main person responsible for originating the scheme is Graham Stewart, Head of Social Science at Swanley Comprehensive School. Any readers interested in the scheme should contact either Graham Stewart or the area director of social services. Alternatively they and the editors would be very glad to hear of similar work going on elsewhere, and of comparisons between this and straight-forward counselling as to be described by Helen Corkery next month.

Michael Fielding.

# Books

## Education Beyond Apartheid

Report of the Education Commission of the Study Project on Christianity in Apartheid Society.  
Christian Institute of Southern Africa, 305 Dunwell, 35 Jorissen St., Braamfontein, Johannesburg.

This is a forthright document that sets out, with great economy, the facts about differential educational opportunity in South Africa and makes recommendations for a programme to remedy the vast disparities. As such it is full of information.

But the Report goes far beyond being informative. It makes its stand, and builds its case, on a philosophy of education which is of global relevance today. The initiative has come from Christian organizations — although non-Christians have been invited to participate — but the outlook is ecumenical. So the members of the commission, while deeply concerned with the pressing problems of their own country, offer an analysis of principles which is of universal application. These give heart and humanity to what is also a tellingly factual document.

I would like to take the facts for granted and look at these principles. For a start, the Report holds that the educational system of a country must demonstrate the principles that the country purports to represent. A country that claims to be Christian should offer education that is concerned with the personal development of **all** its citizens or it makes a nonsense both of itself and education. True and touché. We have our own kind of educational apartheid and, claiming to be a democracy, still run much of our education unfairly and autocratically. But the principle is unquestionable if the aim is, as it should be, to create a morally mature, **unconfused** community.

The Report is also firmly clear on the proper relationship between education and society. It is the job of education to create the conditions in which individual potentialities are nourished and drawn out within a community whose first aim is to help individuals to actualize themselves and one another within a context of relationship and responsibility. Hence education is **about** fulfilling people and transforming society. The two aims are aspects of a single dynamic.

It follows that moral education should be a high educational priority — a reality permeating every subject, and the whole educational system — since a humane society can be given direction and purpose only in terms of common humane values that are not just talked about but **lived**.

These ideas are not, of course, original. They have for some time been working their way into educational thinking. But to see them so clearly stated from within conflict-ridden South Africa somehow gives them a new force and a new conviction. We are slowly struggling towards a world consensus of social and educational values.

James Hemming.



## Inter-Personal Relations and Education

D. H. Hargreaves — RKP 1972. Price £3.75.

This interesting book develops, rather than surveys, the distinctive perspectives of social psychology in relation to educational processes. In focusing on interpretative rather than normative descriptions of social life, Hargreaves places his book firmly in line with those trends in current sociological thinking which emphasise the extent to which each and every account of social reality is itself a social construct.

From an examination of social theories of the self drawn from Mead and Sullivan, Hargreaves moves on to a discussion of inter-personal perception and mis-perception, a discussion which may now have a far wider appreciation amongst educationalists as a result of Roger Graef's television series, 'The Space Between Words.'

The well-known work of Asch is revisited and related to sociology's increasing awareness of the relevance of phenomenological thought. In this respect Hargreaves' reworking of 'Pygmalion in the Classroom' deserves attention. He makes a good case for supposing that the multiple perspectives of teacher and taught are far more complex, more subtle than 'labeling theory' has yet supposed. His review of role theory takes this further, pointing to the significance of Laing's theory of inter-personal perception and of Homan's description of inter-action as 'exchange'. (The extent to which pupils weigh profit and loss in assessing the degree of commitment they are willing to give to any subject, teacher or school will be a major reality of ROSLA.)

A study of Flander's work in relation to the teacher's classroom role leads Hargreaves on to make the point that "the expectations and evaluations of colleagues are a major influence on the way in which a teacher interprets and performs his classroom role (and) represents the greatest conservative force, the greatest inhibitor of educational change and experiment in the school." Supporting this view the author argues (a) that control pressures may cause the schools to make approval-seeking a substitute for learning, and (b) that teachers are drawn from those who have internalised strategies of compliance. Changes in the pattern of teacher-training which would facilitate

the development, by student teachers, of styles of teaching consonant with Carl Rogers' notion of client-centred therapy, are advocated as a solution to the circular problem of approval-addicted teachers perpetuating approval-centred schools. Those who have sought to learn something of the skills involved in non-directive teaching, say in relation to the Humanities Curriculum Project, will realise what a task is envisaged here; nor, for that matter, need more directive teaching be approval-centred. As Hargreaves points out, breaking the pattern of teacher approval, pupil dependency means, in the long run, self-initiated and self-directed modes of learning: evaluation being a joint activity of teacher and taught. Furthermore, Hargreaves suggests that it is now time to consider how schooling could be made voluntary, and in an appendix he looks at the implications of his own ideas in relation to the recent literature on deschooling.

There follows a reflective chapter on discipline from the teacher's point of view. Taken out of context, it might seem unrelated to his preceding account of the pupil's perception of the classroom situation in that it seems to accept the control processes which earlier he questioned. (At times he is here nearer to Aquinas than Carl Rogers.) Yet the practicalities of this writing may make greater sense to many teachers than the more radical orientations of group dynamics.

Succeeding chapters, amongst them studies of youth cultures and the school and staff and pupil relationships, develop further aspects of social psychological theory. Here, as through the whole book, there is a welcome use of illustrative material drawn from literature and from life: from careful observation as much as from conventional methodological frameworks.

This, then, is a balanced, highly readable account of processes which are familiar (but perhaps too familiar) to all who are engaged in teaching. It is difficult to forecast where one would most recommend a book for the post-Jamesian structure. Certainly it should be of great value to third-year students on the present certificate course, to P.G.C.E. students and to those working for further professional qualifications. Above all, it will appeal to those students and teachers seeking to move secondary and tertiary education from paternalism to participatory democracy.

R. L. Richer

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## Letters

### 'Failure of Therapeutic Communities'

Sir,

We feel some consternation at the article by our good friend Dr. Neil Macrae-Gibson in the April issue of 'New Era', as we would feel that evaluation of the particular institutions to which he referred in his paper could only take place in a situation of the utmost confidentiality. Undoubtedly in general the issues raised and the conclusions that could be drawn are important and could be valuable, but we feel that in the form of a published paper of this sort, with its inherent limitations both in length and scope, there is a danger that the wrong conclusions could be drawn and, perhaps worse, some injustice be done to individuals, groups, and indeed to all those working therapeutically in the residential field.

It is I am sure not necessary for us to write an apologia for the residential workers in this field, but suffice it to say that the intensive and highly personal nature of the work involved must make them more vulnerable to the inadequacies, failings and conflicts surely possessed by us all.

Further, the sort of problems referred to in the paper are surely not peculiar to residential therapeutic communities: they, and sometimes worse, occur in all sorts of residential establishments, structured and non-structured, authoritarian and non-authoritarian, specialised and non-specialised. Certainly I think it could be argued that one of the advantages of the therapeutic community is that it 'cracks' more easily in the presence of unresolvable, unhealthy and damaging phenomena, and is this not a good thing? One views with horror the apparent capacity of some non-therapeutic institutions to survive for long periods, despite the fact that they harbour all sorts of pathological situations involving both staff and inmates. The reading of David Wills' book about the Cotswold Community, also reviewed in your last issue, throws some interesting light on this.



# THE NEW ERA

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Half this number is devoted to a discussion of notions about deschooling: a practical innovation by Royston Lambert, and an illustrating critique by Colin Ward — whose views are not necessarily shared by all the editors.

Held over to the next issue is an account of Deschooling Further Education by John Olford, of the Ravensbourne College of Art; and later in the year an exposé will be presented of any notable considerations to emerge from the War Resisters' International conference on this theme, see p.173.

Provisional plans for future special numbers or recurring themes are to be coordinated with the associate editors, whose representation on the Board it is intended to make more international. Guest editors from the several parts of the world will be invited to participate, and original contributions in French are much sought after.

At the forthcoming gathering at Falkirk it is hoped that readers will help to clarify how best the New Era might serve the WEF and its objectives. To this end, too, on trips overseas, the editors hope very much to improve liaison and to meet members of national sections. David Bolam will be in Ghana throughout August. Antony Weaver would welcome contacts made through the McPherson librarian, University of Victoria, British Columbia, 17-21 August, or through section representatives in Ottawa, 26-31 August, or in New York, 2-21 September, approximately.



AN INVITATION TO SERVE AS

## **General Secretary of the WEF**

Due to the forthcoming retirement of Miss Yvonne Moyse, we are looking for a General Secretary (Man or Woman) to succeed her. The post is an honorary one, tenable in London; its holder will be entitled to a small expense account and will receive clerical assistance.

WEF's fifty years of international pioneering work together with the contemporary demand from parents, teachers and children for further measures of educational reform mean that the successful candidate should possess the following kinds of qualification:- an imaginative grasp of the world's educational needs, a capacity for establishing friendly relationships at all levels of education, some experience of committee work and conference organisation and one or more languages in addition to English.

It is hoped that the new General Secretary will take office early in 1973, and on behalf of the World Education Fellowship I have pleasure in inviting applications from anyone with a genuine concern for this type of work. These should be addressed to me at SPRINGFIELD HOUSE, 67 STRAND-ON-THE-GREEN, London, W.4.

James L. Henderson,  
Chairman.

### **THE ASSOCIATION FOR THERAPEUTIC EDUCATION**

The Association of Teachers of Maladjusted Children changed its title to the ASSOCIATION FOR THERAPEUTIC EDUCATION as from its Annual General Meeting of 18 March this year.

For some time the Association has felt that the old title was outdated in the light of modern thinking about the classification of handicaps. For many years we have been working to further the concept of Therapeutic Education and feel that now that this is becoming established, it is right that the Association be identified by title with the nature of the work in which its members are concerned.

In this concept 'Education' is understood as an all embracing term for the process of learning to live; as a dynamic process, of which classroom teaching and instruction are a contributing part; understood in relation to a child as an individual with varying stages of growth at any time. The Therapeutic process is seen as one in which the recognition of the areas of need, in social, emotional, and intellectual development, are understood and provided for as part of an ongoing process.

Children who appear not to conform to the normal pattern of behavioural expectation or intellectual functioning are to be found in all areas of education; so we wish to open our membership to all who are professionally concerned to further this concept of Therapeutic Education.

Dr E. M. Oakeshott, O.B.E.  
(Honorary President)

Mrs D. Holden (Secretary)  
50 Green Hill Gate,  
High Wycombe, Bucks.



# 1. Conviviality and “learning webs”\*

Antony Weaver

The new era in home and school — so this journal used to be called. That four words have been dropped since 1970 perhaps reveals not merely an administrative change, but doubts over the very forms and nature of ‘home’ and ‘school’.

Let us state that it is with education that we are still concerned. The notion of de-schooling then comes as a shock to those who have devoted a lifetime to trying to improve the system and to make schools into places of inspiration and enlightenment, centres of scholarship and therapy. How can Illich have the impudence to advocate jettisoning one of the most treasured institutions of a civilised society? What does he think is wrong? What are some of the alternatives and precedents in his proposals?

Briefly, in Europe and America, compulsory universal schooling can be seen as a concomitant of the railway age, an accessory of the nationalism that followed upon the industrial revolution. Elementary schools were built to look like warehouses, and children were initiated into the work of clerks on the one hand, and of business men and the professions on the other. All were impelled to imbibe packages of knowledge decided as desirable by their teachers and by their Ministries. (Note, Charles Bailey could write in the ‘New Era’, March 1972, p.78 “teachers are the ones who should know what it is to educate somebody; teachers are the ones to judge whether claims made upon curriculum time are to be accepted or rejected. . . . The prime concern of teachers . . . is what we as educators want, and why we want it. What other people want might have a bearing, but it cannot be our prime concern”).

Today railway tracks and stations are being abandoned in favour of other forms of transport. Why not abandon schooling in favour of other forms of learning? For there are two main grounds of objection:

1. The element of compulsion. Besides being likely to produce ever more violent reactions from the young persons forced to attend school, compulsion deprecates a) the strength of intrinsic human interests, b) the creative processes which provide a link between those interests and further motives for learning, and c) the engendering of moral autonomy.

2. Consumer expectations. In compelling children to assimilate bodies of knowledge schools create an adult population of trained consumers of goods and services, whose unfulfilled expectations inevitably lead to frustration and unrest. It is in this connection that Illich presents his notion of conviviality.†

“Individuals evidently need tools to make things, they need remedies for their diseases, they need resources to communicate with one another. And some of these are things which people can make for themselves — at least in the poorer countries, on the Latin American continent from where I come. In other cases we depend on being supplied with objects — and not just with tangible objects but with commodities which we call services. These vary from culture to culture. Some people depend basically on the supply of shoes and others on the supply of air-conditioners. Some just need aspirins and others somehow depend on cobalt bombs. In fact, at this moment we tend to put countries on to a scale according to the increase in people’s needs. The more people need supplies the more we call them developed, even though we know that the more people have developed expectations the less they get relative to what they expect. . . . Prisoners often have access to more things and services than other member of their families. But they have no say in how things are to be made and cannot decide what to do with them. Their punishment consists exactly in being deprived not of things but of what I call conviviality. Not of products

\*Title of chapter 6 from ‘Deschooling Society’, by Ivan D. Illich, quoted by kind permission from Messrs. Calder & Boyars, 14 Brewer St., London, W.1.



but of intercourse. I choose the term 'conviviality' to designate precisely the contrary of productivity. I want it to mean autonomous and creative intercourse among persons. . . ."

### **Precedents and alternatives**

Illich indeed is neither brand new nor unique. The ideas he puts forward have a history, as Colin Ward shows in his informative article, dating at least from William Godwin's 'Enquirer' (1797).

And in terms of practice one must admit that in Britain the working mens' associations fostered by Birkbeck in the 1820s; extra-mural classes and evening institutes for adults in our own day; technical colleges in lieu of school VI forms; the Open University now with over 30,000 students, all contain varying degrees of autonomy and participation by the learners in decisions on what should be learned. One might add to the list the partial attempt of Charlotte Mason's PNEU to assist parents by correspondence to educate their children at home; and refer readers to the School Without Walls projects reported in the 'New Era' in February this year.

Royston Lambert, in his article, introduces an intriguing enterprise for a group of next year's school leavers in the form of a practical plan that could be operated where ever there is the will. The role of the tutor in this plan is clearly essential and would seem to provide part of the answer to critics such as Bernice Martin, or James Stimson of New York, who cling to compulsory schooling on the supposition that anything else will favour the already favoured middle classes — despite the fact, as Colin Ward says, that a universal education system anyway "turns out to be yet another way in which the poor subsidise the rich."

With regard to precedents in the last twenty five years, one might point out to Royston Lambert, firstly, that Gandhi's Basic National Schools in rural areas were founded on the principle that the growing and spinning of cotton involved an art form in itself, as well as ingredients for study, and that proceeds from the sale of the pupils' products were used to improve facilities or to hire specialist

teachers; and, secondly, that many of the special schools and hostels for maladjusted children in Great Britain have had much experience of guiding their charges to initiate activities and explorations, and to make use of what is taking place on and off the premises.

Let Illich have the last words, in which finally he extols a reciprocal teacher-pupil relationship (as Buber did at the WEF Heidelberg conference in 1925):

### **Four Networks (from 'Deschooling Society', pp77-79)**

The planning of new educational institutions must not start with the question 'What should someone learn?' but with the question, 'What kinds of things and people might learners want to be in contact with in order to learn?'

Someone who wants to learn knows that he needs both information and critical response from somebody else. Information can be stored in things and in persons. In a good educational system access to things ought to be available at the sole bidding of the learner, while access to informants requires, in addition, the others' consent. Criticism can also come from two directions: from peers or from elders; that is, from fellow learners whose immediate interests match mine, or from those who will grant me a share in their superior experience. Peers can be colleagues with whom to raise a question, companions for playful and enjoyable (or arduous) reading or walking, challengers at any type of game. Elders can be consultants on which skill to learn, which method to use, what company to seek at a given moment. They can be guides to the right questions to be raised among peers and to the deficiency of the answers they arrive at. Most of these resources are plentiful. But they are neither conventionally perceived as educational resources, nor is access to them for learning purposes easy, especially for the poor. We must conceive of new relational structures which are deliberately set up to facilitate access to these resources for the use of anybody who is motivated to seek them for his education. Administrative, technological, and especially legal



arrangements are required to set up such web-like structures. Educational resources are usually labelled according to educators' curricular goals. I propose to do the contrary, to label four different approaches which enable the student to gain access to any educational resources which may help him to define and achieve his own goals:

1. Reference Services to Educational Objects — which facilitate access to things or processes used for formal learning. Some of these things can be reserved for this purpose, stored in libraries, rental agencies, laboratories, and showrooms like museums and theatres.
2. Skill Exchanges — which permit persons to list their skills, the conditions under which they are willing to serve as models for others who want to learn these skills, and the addresses at which they can be reached.
3. Peer-Matching — a communications network which permits persons to describe the learning activity in which they wish to engage, in the hope of finding a partner for the enquiry.
4. Reference Services to Educators-at-Large — who can be listed in a directory giving the addresses and self-descriptions of professionals, paraprofessionals, and free-lancers, along with conditions of access to their services. Such educators, as we will see, could be chosen by polling or consulting their former clients.

## p.100-101 Professional Educators

Societies have taken different measures to defend themselves against counterfeit teachers. Indians relied on caste-lineage, Eastern Jews on the spiritual discipleship of rabbis, high periods of Christianity on an exemplary life of monastic virtue, other periods on hierarchical orders. Our society relies on certification by schools. It is doubtful that this procedure provides a better screening, but if it should be claimed that it does, then the counter claim can be made that it does so at the cost of making personal discipleship almost vanish.

On the other hand, what characterizes the true master-disciple relationship is its priceless character. Aristotle speaks of it as a "moral type of friendship, which is not on fixed terms: it makes a gift, or does whatever it does, as to a friend." Thomas Aquinas says of this kind of teaching that inevitably it is an act of love and mercy. This kind of teaching is always a luxury for the teacher and a form of leisure (in Greek, 'schole') for him and his pupil: an activity meaningful to both, having no ulterior purpose.

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## 2. Alternatives to School\*

Royston Lambert, Principal, Dartington Hall School, Devonshire.

It is often said that the progressive experience is irrelevant to the majority because it is confined to the private sector of education, and it is true that radical schools were set up originally as anti-Public Schools. This criticism is entirely valid but it is no longer true of Dartington. It is our duty to relate, to beam on to the mainstream of education and that is the state system. Our role is that of an experimental outpost, transmitting lessons back to the mainstream for it to adopt, refine or reject. Our new nursery is thus jointly run by the Trust and the Devon Education Authority; with the local comprehensive school we have begun a scheme of integrated teaching. In our two-way scheme of integration with the town of Conisbrough in Yorkshire, in which every child in the town of 20,000 will have an experience of residence at Dartington or at our annexe there, we are attempting a link by which two schools and two communities become gradually enmeshed and grow together. This is also attempting at the national level to show one way in which the catastrophic division between private boarding and state day education can be lessened if not ended. Our annexe there is also deliberately trying to open up new forms of residential education within the state sector, more realistic and relevant forms than that usually adopted of the rural holiday centre. The school is thus now integrally bound up with the state system, with two separate comprehensive schools and is partly financed by two separate County Councils.

One glaring contradiction struck me when I first encountered progressive education in the mid nineteen-sixties. But for the ethic which they espoused, radical schools were the same as any others. They accepted the conventional institutional processes by which children are educated. Indeed, as most of them are boarding schools, they exaggerated those institutional processes. Now whether schools claim to be radical or conservative, they all

have certain features in common which until recently have never been questioned: (1) They segregate one particular age group of the population from others and their daily life and put them into an institution and within that further stratify the age groups; (2) children are removed to specially designed and equipped premises and placed exclusively in the care of professionally trained adults; (3) time, social grouping and activity are organised, controlled and processed according to externally imposed patterns; (4) the process of learning is also fragmented into an externally imposed sequential programme of subject disciplines or areas called the curriculum.

These institutional processes of learning are applied by law to every child in Western society. They are the uniform structure which lurks behind all the varied brands of educational philosophy. They are found at Summerhill as well as at Eton, at Countesthorpe as well as at Coke Town secondary modern school, in the Steiner schools or those which prepare for the Army.

They have scarcely ever been questioned. Because of the slow process of maturation of the human young, because of the custodial need to keep children off the streets, or from being exploited by commercial interests, because of the nineteenth century's obsession for solving most social problems by creating institutions and because the methods and setting of schooling so increasingly replicates those of industry on which modern society is based, the institutional processes of school have been universally accepted as the only way of rearing children. Changes and reforms occur **within** the concept of the school. Thus most educational research is concerned to find how the institutional processes can be rendered more effective. No-one in this coun-

\*Part of text of the third W. B. Curry lecture given at the University of Exeter.



try has asked if it is all worth it, what does this vast apparatus of schooling, always extending and absorbing more resources, in the end achieve. There has been little attempt in theory and no effort in practice to explore alternative ways for the development of children.

When seen in this perspective, many of the findings of research are scarcely reassuring about the value of schooling. We know that many children go through ten or more years of exposure to the institutional process without, it seems, getting very much beyond a few primitive skills from it. We know that the influence of the home, the outside peer group and culture is more powerful than that of the best schools equipped with the best educational facilities and staff. We know that however sympathetic the institution, many children nevertheless remain alienated or indifferent to it. Despite all this, we continually have the prospect of more schools, bigger schools, schools more isolated from the communities they claim to serve on city fringes and now, in 1972 in Britain, the extension of schooling to young people who themselves have rejected it. In the name of equality of opportunity another whole age stratum is being drawn into the institution, and desperate last minute efforts are being made to adapt the process to contain them.

I do not share the views of Reimer and Illich, the American de-schoolers who have burst on to the English scene, that school is universally corrupting in that it applies to people technological process which in turn render people the mindless agents and reflectors of technological domination. I do not believe with Reimer, the latest in the ranks of those educational prophets who castigate modern society and technology and look back towards a more primitive natural Utopia, that we need mass abstention from consumption. One can however sympathise with his and Illich's view, based on experience in South America, that the wholesale adoption of Western educational institutions in under-developed societies and alien cultures, may not have been beneficial. I do not share the views of fashionable American sociologists like Goffman that

institutions, even closed ones like boarding schools, necessarily deprive, degrade and dehumanise their inmates. On the contrary it could be shown that for many young people the conventional process of school is enriching, enlarging, stimulating and renders them often powerful critics of the society and of the very processes by which they are reared. Obviously many children benefit from the process of school for all of the time. But, we must surely admit, equally many may only benefit for some of the time and a substantial minority may benefit little or not at all.

It is for these large numbers of people as well as to enlarge and vary our whole idea of the educational process, that I contend that we need to develop alternatives to school. Schooling will obviously continue but its monopoly needs to be broken so that it will become only one method in parallel with others which cater for the needs and growth of the young. As the state, wedded as it is to the proliferation of institutions, is unlikely to take the initiative here, the radical movement has the chance to reassert its historic role and experiment with alternatives to school. In particular, the crises which the extra school year presents to the conventional educational process constitutes a major opportunity to begin to break down the concepts of the school and at the same time plant the progressive ethic in the core of the secondary area which has hitherto been so resistant to it.

Now it is this initiative that we are going to take from Dartington. We are going to begin a pilot experiment of constructing an alternative to school. Small as it may be, it is the first of its kind and in devoting the rest of my talk to it, I am trying to answer the criticism made of the American de-schoolers that their prescriptions are vague, impractical and impossible — all talk and no do. Here is one attempt at de-schooling which is scheduled to start in September, 1972.

The context of this experiment is not Dartington itself though it will be yet another of the constellation of bases which the school at Dartington is now becoming. To place it in the independent sector would be in some res-



pects irrelevant. The experiment will take place in an ordinary town, running in parallel with the local state comprehensive school, and be supported financially by the Local Education Authority. The children concerned will all be those who have attended (or not attended in so far as many will have been truants) the local school\*. In other words it will be located in the maintained sector of education, capable of adaptation, replication, and multiplication by that sector if it succeeds. The only special features for this initial venture are that it will apply to underprivileged children, in fact if you want to launch any major experiment in English education you have to do it either with the privileged or the under-privileged, for the ordinary majority grinding through the school or the examination system are immune from such ventures. To start with it will mainly cover pupils in the extra school year.

This experiment is based on no general political doctrines and is not intended to shake society to its foundations as are contemporary American theories of de-schooling. Indeed it does not derive from dogma at the macro-cosmic level but from pragmatic observation of the actual needs of children over some years, and in particular of the working-class adolescents who will form this kind of group. There will be about thirty of them, the size of an ordinary class, and they will come from those who have hitherto been indifferent or antagonistic to their schooling. The following ten principles and approaches will be tried in an effort to fulfil the aim of all education of developing the personality of the child, his skills and values, so as to enable him to make the best of his own qualities and of the changing world in which he lives.

1. Young people need the continuous and sympathetic support and guidance of an adult (or adults) other than their parents. This most schools simply cannot and do not provide as teachers are mainly concerned to transmit information or elicit skills. One adult will be the focal point of this group and it will be his job to see each person privately every week about their progress, prospects and problems and get to know their parents and

family situation thoroughly. Otherwise the job of the adult is to facilitate whatever the group or its individuals are doing, to activate parents, outside adults, facilities (not necessarily schools) or resources and to guide and sustain the group as a whole, drawing out the implications and interconnections of whatever is being done.

2. Children need a base other than home from which to operate but this base need not be a special institution designed, equipped and removed, as are most schools. In this case the base will be a house near the centre of a town with space for private reading, some indoor recreation, beds, and some outdoor and workshop space. Grandiose premises are not needed and much smaller places than the one we are going to use would be quite appropriate.

3. Most young people develop beneficially by interaction within a group or groups of other young people but need not be exclusively confined to this age texture. Much of the work and activity of this group would involve working alongside adults from all walks of life or working with other age groups such as the very young and the very old.

4. For their fullest development young people should have a real and not sham share in decisions which affect them, should be able to interact openly and fearlessly with adults who guide them on terms of equality, should be free in matters of personal self expression and taste and be subject to democratic procedures where their freedom impinges on that of others. In other words the progressive ethic will be thoroughly applied and all issues, plans and progress will be regularly discussed and decisions, including financial ones be taken by the group. This itself will be the main educational experience for everyone as skills of rationalisation and communication are so sadly lacking among the children concerned.

\*The scale of truancing is completely disguised in state schools. The pupils will all be on the books of the local schools. I have learned a lot from Dartington. One of my tutees at Dartington was a truanter marvellously educated from not being at school. He used to run a window cleaning syndicate during the morning and from the proceeds he paid his twin sister to shout 'Yes' when the register was called. He then went into school every day for his free dinner, came out in the afternoon and ran an allotment and sold the produce in the market. He went back to school, as a matter of interest, for the third session when all the ordinary rituals and formulae were dropped.



5. The division of time into fragmented, sequential programmes and the distinction between school and ordinary life are arbitrary, dictated by the needs of organisations not of the people within them. There will be in this group no compulsory hours of attendance, not 9 a.m.-4 p.m., no set holidays and no set terms and individuals or groups may be active at any time of the day, evening or weekend. In general activity will be continuously followed through until a natural pause is reached or the task is completed, it will not be divided into half an hour periods of this and half an hour periods of that or an afternoon of the other.

6. The growth of personality, values and skills can best be promoted for children like this by working through the context and content of situations which they perceive as real life ones and relevant, using the content to increase their awareness, discrimination and implications, rather than using separate institutional processes with their artificial life and rituals, regulated procedures, traditional subject matter and systematised programmes of learning and instruction. Subject to the further ideas and the agreement of the group, activity with them would be based round the following:

- (a) The group would have a float of money, quite a considerable sum, for which it would be responsible.
- (b) It would look after the house and buy, organise and prepare communal meals when it was agreed that they would be held.
- (c) Economic activity, such as part-time jobs would be permitted and watched and evaluated by the group. Many children have part-time jobs at present which schools ignore. Everyone would participate in some economic activity to raise money for individuals and for the group's own activity. Such activities might include (according to the youngsters with whom I have already discussed it) window cleaning syndicates, a baby sitting service, running an allotment and a henhouse and selling the produce at a local market weekly, car washing, produce and craft making and selling, folk singing groups, decorating and the like. The group would decide what ventures to back, how much to invest, what wages to pay its members and what to do with the excess proceeds. This small scale economic activity builds on what many children, especially truanter in this area, already do and would develop all the skills involved in larger economic

processes and contact with a wide range of adults.

- (d) Unpaid work of a social service kind would be done but more thoroughly and over longer stretches of time than school curricula usually permit. There would be work with the young (including a playgroup at the house), with the old, with people in institutions, reclamation of the local environment and work with animals, including animal banks, an animal shelter, help with the PDSA and so on. Again the group will decide what ventures to back and how to invest its members' time and money and to evaluate the progress of each project.
- (e) Cultural activity would fall into three basic kinds: (i) creative work by individuals or the group including the arts, dressmaking, wood and metalwork and also group drama, puppetry, folk singing, poetry sessions, some of which would be developed for social service projects. (ii) The whole group would explore the culture of its area and then evaluate it, the commercial culture of youth, the more indigenous culture such as working men's clubs, trades unions, the numerous voluntary and religious bodies and attention would be paid to informal cultural groups and rituals. (iii) Using the immensely rich resources of the nearby cities, universities, galleries, country houses and events, the group would have to encounter cultural styles other than that so uniform and so inward-looking as that of the particular community. Full use will be made of the Dartington connection in this respect by visits there and by involving Dartington pupils in the experiment itself.
- (f) From all of this, certain basic themes will come up which will be regularly pursued by research by individuals and by subgroups, guided by the adult, reporting to the main group for discussion and using facilities such as local libraries, individuals, voluntary organisations and parents as well as the school centre itself. The following are likely to arise, (a) issues of personal relations and sex, (b) ethical problems, (c) spiritual and religious problems, (d) economic problems, especially the unemployment which threatens everyone of them and their fathers, (e) social problems such as violence, (f) political issues and current affairs, (g) issues of science and technology and their effects.

7. A wide range of facilities would be used. Of these the school itself might be one conceived as a resource centre and indeed some students might well subscribe to an actual course at the school using facilities otherwise not available, as for example a course in languages or metalwork. But other resources would also be used such as public libraries,



factories, commercial enterprises and a wide variety of voluntary organisations, so little used at the moment by schools, and staffed by adults who are often eager and able to offer help and practical first hand experience. Among these there will also be the many working men's clubs in the area in question, a source of funds, adult help and experience not hitherto tapped by the conventional educational set-up but at the heart of the local culture.

8. No distinction would be made between those leaving and those not yet legally able to take a full-time job. If, when the law allows, members leave for full-time work, they can still remain part of and involved with the group as long as they wish, bringing back to it their own brand of experience. One of the most absurd and cruel aspects of school is the way on leaving the young person walks out of the formal educational process as though at sixteen society has nothing more formally to offer its young. Ultimately the group might contain quite a proportion of younger wage earners.

9. For physical activities the group might plan its own expeditions, join school teams and use local non-school clubs and facilities. There would, using the Dartington connection, be expeditions there for purposes concerned with the work and any other ones the group cares to organise and finance. There would also be residential experience available at the house.

We expect the Local Authority to provide a sum equalling the per capita cost of each pupil as if he was in full time schooling and no more. The capital cost, if the approach were to be extended, would be infinitely less than the cost of providing schools for everyone.

So much, in brief, for this pilot experiment. It sounds small and insignificant but it has been carefully designed so that if it shows elements of success, other similar or multi-age groups might hive off and whole networks of groups operate in the community. Many teachers would leave teaching as it now

is in the sense of transmission and schools as they now are and become group tutors and the school itself would become a resource centre to which, advised and guided by the tutor, some pupils might come and book in for some appropriate courses during the day or evening. At first such groups would probably consist of those children not going on to higher education or those from privileged and progressively inclined families. But there is no reason why alternative structures of this kind should not cater for the more academically inclined children or for intellectual disciplines which are cumulative in character. No doubt such a development would threaten the kind of evaluation and system of mobility by qualifications enshrined in the present examination system, but that is surely all to the good. It also takes many of the best reforms now being promoted in the curriculum to their logical conclusion, that is out of the school and out of the institutional process altogether.

I stress that this is only one of the many possible alternatives to schooling. The deliberate disintegration of the school which has happened at Dartington into a cluster of inter-related units of varying scale, structure, and independence, shows how it might be possible to construct bridges between the formal and systematic nature of school and those more informal related bases and groups. The vocational units, day and residential, which have been developed by the Trust at Dartington under the Industrial Training Acts, offer enormous scope for development and replication as realistic and broadening alternatives to schooling. The school's own social work base in Sicily offers an education in itself, for to be effective the young people who live out there for a year or two have to learn a language, know the social and artistic history of Mediterranean Europe, and the sociology of peasant societies, have basic skills in accounting, cookery, driving, farming and child care and of special skills ranging from teaching to pottery and to agriculture. We are hoping to set up similar groups in this country and why cannot others follow suit of a similar kind all over the place? Schools themselves might begin to loosen their structure by taking in young wage earners and appren-



tices who have left them formerly and give them group support, ending that most soulless of all institutional processes, the day-release scheme. Such development would threaten many vested interests, the structure of teaching pay, trade unions and examination bodies. But institutions, by displacement of goals, always have the habit of serving the interests of everyone except the very people they were created to serve. This is one reason why the first venture in alternatives to school should come from the independent radical sector as it itself is less caught up in the network of powerful vested interests.

Far from being a played out archaic irrelevance the progressive ethic presents the universal orthodoxy of the institutional process in education with a fundamental challenge. First it is attempting to show, in a context far more relevant to the mainstream than hitherto because partly within it, that the progressive approach is as necessary to the person of secondary age as it is to the primary child. Second, in the pursuit of that ethic which needs no one ideal setting, it is beginning to offer another challenge to the colossal monolith of educational institutions by the development of alternatives to schooling. The old independent radical school like Dartington is

now rapidly ceasing to be independent and in fact is becoming enmeshed in the maintained sector. It has already ceased to be a conventional school and has become a constellation of bases and units, and now it is beginning to shed at one extremity of itself the institutional process altogether. When I came to Dartington in January 1969 I wrote in an article in 'New Society' that I hoped "to become non-head of an anti-school, the first of many." No one understood what I meant at the time and the phrase has been much ridiculed ever since. Perhaps its meaning is now more clear. For those who adopt the radical stance to education the ideal flexible educational setting to which one looks is not Summerhill or Countesthorpe but possibly that centre put up by the boys, fathers and elders of the Vai Tribe in West Africa. Together they build a structure to suit their needs, numbers and activities. When the group's training is over, by way of celebrating their arrival at adulthood, they burn the structure down to the ground. It is an end of term ceremony which every English schoolboy would be eager to emulate. It is one which much of the structure of present schooling deserves. And it displays an attitude of mind which, if education is to match the needs of children and their society, all of us would do well to adopt.

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## 3. Anarchy and Education

Colin Ward

From William Godwin's 'An Account of the Seminary That Will be Opened on Monday the Fourth Day of August at Epsom in Surrey' (1783) to Paul Goodman's 'Compulsory Mis-education' (1964), anarchism has persistently regarded itself as having distinctive and revolutionary implications for education, indeed, no other movement whatever has assigned to educational principles, concepts, experiments, and practices a more significant place in its writings and activities.

— KRIMERMAN & PERRY: 'Patterns of Anarchy' (1966)

Ultimately the social function of education is to perpetuate society: it is **the** socialising function. Society guarantees its future by rearing its children in its own image. In traditional societies the peasant rears his sons

to cultivate the soil, the man of power rears his to wield power, and the priest instructs them all in the necessity of a priesthood. In modern governmental society, as Frank MacKinnon puts it in 'The Politics of Education',



"The educational system is the largest instrument in the modern state for telling people what to do. It enrols five-year-olds and tries to direct their mental, and much of their social, physical and moral development for twelve or more of the most formative years of their lives."

To find a historical parallel to this you would have to go back to ancient Sparta, the principal difference being that the only education we hear of in the ancient world is that of ruling classes. Spartan education was simply training for infantry warfare and for instructing the citizens in the techniques for subduing the slave class, the helots who did the daily work of the state and greatly outnumbered the citizens. In the modern world the helots have to be educated too, and the equivalent of Spartan warfare is the industrial and technical competition between nations which is sometimes the product of war and sometimes its prelude. The year in which Britain's initial advantage in the world's industrial markets began to wane, was the year in which, after generations of bickering about its religious content, universal compulsory elementary education was introduced, and every significant development since the Act of 1870 had a close relationship to the experience, not merely of commercial rivalry, but of war itself. The English Education Acts of 1902, 1918 and 1944 were all born of war, and every new international conflict, whether in rivalry for markets or in military techniques, has been the signal for a new burst of concern among the rival powers, over the scale and scope of their systems of education.

The notion that primary education should be free, compulsory and universal is very much older than the British legislation of the nineteenth century. Martin Luther appealed "To the Councilmen of all Cities in Germany that they establish and maintain Christian schools", compulsory education was founded in Calvinist Geneva in 1536, and Calvin's Scottish disciple John Knox "planted a school as well as a kirk in every parish". In puritan Massachusetts free compulsory education was introduced in 1647. The common school, Lewis Mumford notes, "contrary to popular

belief, is no belated product of nineteenth century democracy: it played a necessary part in the absolutist-mechanical formula . . . centralised authority was now belatedly taking up the work that had been neglected with the wiping out of municipal freedom in the greater part of Europe". In other words, having destroyed local initiative, the state was acting in its own interest. Compulsory education is bound up historically, not only with the printing press, the rise of protestantism and capitalism, but with the growth of the idea of the nation state itself.

All the great rationalist philosophers of the eighteenth century pondered on the problems of popular education, and the two acutest educational thinkers among them ranged themselves on opposite sides on the question of the **organisation** of education: Rousseau for the State, William Godwin against it. Rousseau, whose **Emile** postulates a completely individual education (human society is ignored, the tutor's entire life is devoted to poor Emile), did nevertheless, in his *Discourse on Political Economy* (1758) argue for public education "under regulations prescribed by the government . . . if children are brought up in common in the bosom of equality; if they are imbued with the laws of the State and the precepts of the General Will . . . we cannot doubt that they will cherish one another mutually as brothers . . . to become in time defenders and fathers of the country of which they will have been for so long the children."

Godwin, in his *Enquiry Concerning Political Justice* (1793) criticises the whole idea of a **national** education. He summarises the arguments in favour, which are those used by Rousseau, adding to them the question, "If the education of our youth be entirely confined to the prudence of their parents, or the accidental benevolence of private individuals, will it not be a necessary consequence that some will be educated to virtue, others to vice, and others again entirely neglected?" Godwin's answer is worth quoting at length because his lone voice from the end of the eighteenth century speaks to us in the accents of the de-schoolers of our own day:



The injuries that result from a system of national education are, in the first place, that all public establishments include in them the idea of permanence . . . public education has always expended its energies in the support of prejudice; it teaches its pupils not the fortitude that shall bring every proposition to the test of examination, but the art of vindicating such tenets as may chance to be previously established . . . Even in the petty institution of Sunday schools, the chief lessons that are taught are a superstitious veneration for the Church of England, and to bow to every man in a handsome coat. . . .

Secondly, the idea of national education is founded in an inattention to the nature of mind. Whatever each man does for himself is done well; whatever his neighbours or his country undertake to do for him is done ill . . . He that learns because he desires to learn will listen to the instructions he receives and apprehend their meaning. He that teaches because he desires to teach will discharge his occupation with enthusiasm and energy. But the moment political institution undertakes to assign to every man his place, the functions of all will be discharged with supineness and indifference. . . .

Thirdly, the project of a national education ought uniformly to be discouraged on account of its obvious alliance with national government. . . . Government will not fail to employ it to strengthen its hand and perpetuate its institutions. Their view as instigator of a system of education will not fail to be analogous to their views in their political capacity. . . .

Contemporary critics of the alliance between national government and national education would agree, and would argue that it is in the **nature** of public authorities to run coercive and hierarchical institutions, whose ultimate function is to perpetuate social inequality and to brainwash the young into the acceptance of their particular slot in the organised system. A hundred years ago, in a book called 'God and the State', Michael Bakunin characterised "the people" as "the eternal minor, the pupil confessedly forever incompetent to pass his examinations, rise to the knowledge of his teachers, and dispense with their discipline."

One day I asked Mazzini what measures would be taken for the emancipation of the people, once his triumphant unitary republic had been definitely established. "The first measure", he answered, "will be the foundation of schools for the people". "And what will the people be taught in these schools?" "The duties of man — sacrifice and devotion."

Bakunin made the same comparison as is made today by Everett Reimer and Ivan Illich between the teaching profession and a priestly caste, and he declared that "Like conditions, like causes, always produce like effects. It will, then, be the same with the professors of the modern school, divinely inspired and licensed by the State. They will necessarily become, some without knowing it, others with full knowledge of the cause, teachers of the doctrine of popular sacrifice to the power of the State and to the profit of the privileged classes". Must we then, he asked, eliminate from society all instruction and abolish all schools? Far from it, he replied, but he demanded schools from which the **principle of authority** will be eliminated:

They will be schools no longer; they will be popular academies, in which neither pupils nor masters will be known, where the people will come freely to get, if they need it, free instruction, and in which, rich in their own expertise, they will teach in their turn many things to the professors who shall bring them knowledge which they lack.

This entirely different conception of the school had already been envisaged by Godwin in 1797, as a plan "calculated entirely to change the face of education. The whole formidable apparatus which has hitherto attended it, is swept away. Strictly speaking, no such characters are left upon the scene as either preceptor or pupil. The boy, like the man, studies, because he desires it. He proceeds upon a plan of his own invention, or which, by adopting, he has made his own". Perhaps the nearest thing to a school of this kind within the official system was Prestolee School (an elementary school in Lancashire revolutionised after the first world war by its headmaster Edward O'Neil), where "timetables and programmes play an insignificant part, for the older children come back when school hours are over, and with them, their parents and elder brothers and sisters."

In spite of the talk of "community schools" there are a thousand bureaucratic reasons why O'Neil's version of Bakunin's "popular academy" could not be put into practice today, and remains only a vision of the future transformation of the school. However, Professor Harry Rée told a conference of young teachers that,



I think we are going to see in your lifetime the end of schools as we know them. Instead there will be a community centre with the doors open twelve hours a day, seven days a week, where anybody can wander in and out of the library, workshops, sports centre, self-service store and bar. In a hundred years time the compulsory attendance laws for children to go to school may have gone the same way as the compulsory laws for attendance at church.

Today, as the educational budgets of both rich and poor nations get more and more gigantic, we would add a further criticism of the role of the state as educator throughout the world: the affront to the idea of social justice. An immense effort by well-intentioned reformers has gone into the attempt to manipulate the education system to provide equality of opportunity, but this has simply resulted in a theoretical and illusory equal start in a competition to become more and more unequal. The greater the sums of money that are poured into the education industries of the world, the smaller the benefit to the people at the bottom of the educational, occupational and social hierarchy. The universal education system turns out to be yet another way in which the poor subsidise the rich. Everett Reimer, for instance, remarking that schools are an almost perfectly regressive form of taxation, notes that the children of the poorest one-tenth of the population of the United States cost the public in schooling \$2,500 each over a lifetime, while the children of the richest one-tenth cost about \$35,000. "Assuming that one-third of this is private expenditure, the richest one-tenth still gets ten times as much of public funds for education as the poorest one-tenth". In his suppressed Unesco report of 1970, Michael Huberman reached the same conclusion for the majority of countries in the world. In Britain, ignoring completely the university aspect, we spend twice as much on the secondary school life of a grammar-school sixth former as on a secondary modern school leaver, while if we do include university expenditure, we spend as much on an undergraduate in one year as on a normal school-child throughout his life. "While the highest social group benefit **seventeen** times as much as the lowest group from the expenditure on universities, they only contribute five times as much revenue". We may thus conclude that

one significant role of the state in the education systems of the world is to perpetuate social and economic injustice.

You can see why one contemporary anarchist educator, Paul Goodman, suggests that it would be simpler, cheaper and fairer, to dismantle the system and give each kid his or her share of the education money. Goodman's programme is devastatingly simple. For the young child provide a "protective and life-nourishing environment" by decentralising the school into small units of 20-50 in available shop-fronts or clubhouses, with class attendance not compulsory. Link the school with economically marginal farms where city kids can go for a couple of months a year. For older children,

Probably an even better model would be the Athenian pedagogue, touring the city with his charges; but for this the streets and working-places of the city must be made safer and more available than is likely. (The prerequisite of city-planning is for the children to be able to use the city, for no city is governable if it does not grow citizens who feel it is theirs.) The goal of elementary pedagogy is a very modest one: it is for a small child, under his own steam, to poke interestingly into whatever goes on and be able, by observation, questions and practical imitation, to get something out of it in his own terms. In our society this happens pretty well at home up to age four, but after that it becomes forbiddingly difficult.

Technical education, he believes, is best undertaken on the job, for, provided that "the young have options and can organise and criticise, on the job education is the quickest way to workers' management". University education "is for **adults** who already know something."

Goodman has been peddling his ideas of incidental education in and out of season for most of his writing life, but only very recently have people begun to take them seriously. What has changed the climate has been the experience of the students' revolt, and the educational crisis of the American cities — with more and more expenditure providing less and less effective education, and the impact of educational thinkers from the Third World like Ivan Illich and Paolo Freire who have shown how totally inappropriate to real social needs the standard pattern of school and university are. Everywhere experiments



are being made to break away from the straight-jacket of Illich's definition of school as the "age-specific, teacher-related process requiring full-time attendance at an obligatory curriculum". What inhibits such experiments is precisely the existence of the official system which pre-empts the options of the citizens who are obliged to finance it, so that alternatives are dependent on the marginal income of potential users. When the Scotland Road Free School in Liverpool asked the education authority for some very modest assistance in the form of equipment, one member of the Education Committee declared that "we are being asked to weaken the fabric of what we ourselves are supposed to be supporting. . . We might finish up with the fact that no children will want to go to our schools".

The anarchist approach to education is grounded, not in a contempt for learning, but in a respect for the learner. Danilo Dolci told me of encountering 'bandits' in Sicily whose one contact with 'education' was learning to read from an anarchist fellow-prisoner in jail. Arturo Barea recalled from his childhood in Madrid two poverty-stricken anarchist pedagogues. One, the Penny Teacher lived in a hut made of petrol cans in the Barrio de las Injurias. A horde of ragged pupils squatted round him in the open to learn the ABC at ten centimos a month. The other, the Saint with the Beard used to hold his classes in exchange for his pupils' collection of cigarette-ends, in the Plaza Mayor. The Penny Teacher was sent to prison as an anarchist and died there. The Saint with the Beard was warned off from his corner and disappeared. But he turned up again eventually and went on secretly lending tattered books to his pupils, for the love of reading.

The most devastating criticism we can make of the organised system is that its effects are profoundly anti-educational. In Britain at five years old most children cannot wait to get into school. At fifteen, most cannot wait to get out. On the day I am writing, our biggest-selling newspaper devotes its front page to a photograph of a thirteen-year-old truant, with his comment, "The worse part is I thought I only had another two years to sweat out, then they put the leaving age up to sixteen.

That's when I thought, sod it". The likeliest lever for change in the organised system will come, not from criticism or example, from outside, but from pressure from below. There has always been a proportion of pupils who attend unwillingly, who resent the authority of the school and its arbitrary regulations, and who put a low value on the processes of education because their own experience tells them that it is an obstacle race in which they are so often the losers that they would be mugs to enter the competition. **This** is what school has taught them, and when this army of also-rans, no longer cowed by threats, no longer amenable to cajolery, no longer to be bludgeoned by physical violence into sullen acquiescence, grows large enough to prevent the school from functioning with even the semblance of relevance or effectiveness, the educational revolution will begin.

At the opposite end of the educational spectrum, the University, the process of renewal through secession has ancient historical precedents. Oxford was started by seceding English students from Paris, Cambridge by scholars who fled from Oxford, London by dissenters who could not accept the religious qualifications required by Oxford and Cambridge. But the most perfect anarchist model for a university comes from Spain. Towards the end of the last century, the Spanish government, dominated then as now, by the Church, dismissed some leading university professors. A few of them started a 'free' school for higher studies, the **Institucion Libre de Ensenanza** and around this arose the so-called "Generation of '98" the small group of intellectuals who, paralleling the growth of the working class movements of that time, sought to diagnose the stifling inertia, hypocrisy and corruption of Spanish life — the art critic and teacher Manuel Cossio, the philosophers Unamuno and Ortega y Gasset, the economist Joaquin Costa (who summed up his programme for Spain in the phrase **school and larder**) the poet Antonio Machado and the novelist Pio Baroja. The **Institucion** had an even more remarkable offspring, the **Residencia de Estudiantes**, or Residential College for Students, founded by Alberto Jiménez in 1910. Gerald Brenan gives us a



## fascinating glimpse of the **Residencia**:

Here, over a long course of years, Unamuno, Cossio and Ortega taught, walking about the garden or sitting in the shade of the trees in the manner of the ancient philosophers: here Juan Ramon Jiménez wrote and recited his poems, and here too a later generation of poets, among them Garcia Lorca and Alberti, learned their trade, coming under the influence of the school of music and folksong which Eduardo Martinez Torner organised. Never, I think, since the early Middle Ages has an educational establishment produced such astonishing results on the life of a nation, for it was largely by means of the **Institucion** and the **Residencia** that Spanish culture was raised suddenly to a level it had not known for three hundred years.

Lorca, Dali and Bunuel were fellow students at the **Residencia**; a true community of scholars with a genuine function in the community it served. The only parallels I can think of are the one-time Black Mountain College in the US, and the annual two-day History Workshop at Ruskin College, Oxford (significantly not a part of the university), where at a cost of 50p each a thousand students and teachers gather to present and discuss original research in an atmosphere like that of a pop festival. It is a festival of scholarship, far away from the world of vice-chancellors and academic boards, running a finishing school for the bored aspirants for privileged jobs in the meritocracy.

In the world-wide student revolt of the late 1960s, from one university after another came the comment that the period of revolution-

ary self-government was the one genuinely educational experience that the students had encountered. "He had learned more in those six weeks than in four years of classes", (Dwight Macdonald on a Columbia student); "Everyone is a richer person for the experience and has enriched the community by it", (LSE student); "The last ten days have been the most rewarding of my whole university career", (Peter Townsend of Essex University); "This generation of Hull students has had the opportunity to take part in events which may well be the most valuable part of their university lives", (David Rubinstein on Hull). At Hornsey College of Art one lecturer said, "It's the greatest educational thing I've ever known", and another called it "a surge of creativity unheard of in the annals of higher education."

What a delicious, but predictable irony, that **real** education, self education, should only come from locking out or ignoring the expensive academic hierarchy. The students' revolt was a microcosm of anarchy, spontaneous, self-directed activity replacing the power structure by a network of autonomous groups and individuals. What the students experienced was that sense of liberation that comes from taking your own decisions and assuming your own responsibilities. It is an experience that we need to carry far beyond the privileged world of higher education, into the factory, the neighbourhood, the daily lives of people everywhere.

### "BIOLOGY OF BRAINS"

The 1972 Symposium, on 'Biology of Brains', will be held on the 28th and 29th September, 1972 at the Royal Geographical Society, Kensington Gore, London, S.W.7. and will deal with how brains work, what they do, how their operation may be upset and what we can do about it.

Behaviour, normality, intelligence, psychiatry, drug addiction, chemical damage and brain evolution will be considered.

The Symposium will be open to all interested and a programme can be obtained from the Institute of Biology, 41 Queen's Gate, London, S.W.7.



# The Basic Requirements for Counselling

Helen Corkery

in the large comprehensive school where I work as counsellor, we have both Careers Guidance Provision and a Personal Counselling Service, and it is with the latter that I am concerned. The new field of counselling is in an active and formative phase, and there must be as many ideas about it as there are counsellors, clients, colleagues, employing authorities, parents, educational welfare officers and lookers-on. While there is plenty of room for controversy in the expression of their views, there are certain basic requirements which, quite clearly, represent the rudimentary essentials of provision for the work, and I think I shall speak for many working counsellors if I try to list them here.

To say that a school needs a counselling service is not to say that it could sustain one. Certain needs have to be met, not only in the competence of the counsellor, but also to the bricks and mortar of the provision and to the degree of cooperation from the teaching staff, and the support of the employing authority.

Counselling is a very private procedure. It demands un-interrupted concentration by the participants, and it must be, and be seen to be, a situation of confidence. A room must be specially set aside for the work. This sounds almost too obvious, but counsellors have been expected to start work without a room, and even without a desk, cupboard or the corner of a table. It is true that counselling can, and does, take place in a corridor or a corner of the playground, but that is only in its 'First Aid' aspects. Counselling also needs lengthier procedures of casework and rehabilitation.

The counselling room should allow for a natural level of conversation, neither whispering or shouting, which is not easily obtainable in many schools, and for a natural proximity of pupil and counsellor. It should be sound-

proof and not subject to sudden entry during sessions. It should, if possible, have easy chairs; for without some degree of physical relaxation some people cannot begin to describe the pattern of family and personal relationships that give form to the problem.

It is important that the counselling room does not bear traces of educational intent, for this will confuse the pupil. Teachers, too, can be confused about this. One teacher tried to put up maps in the counselling room, as he said, "to interest the children". Though clearly, any such intervention of mine in his work would have been a considerable professional gaffe, yet counselling is still far too vulnerable to the intrusion of others, because it is not well enough understood. While fending off such attempts to 'help', the counsellor should take the opportunity to explain something about counselling, for example, that it proceeds best without distractions.

To avoid further confusion to the pupils, the counsellor should not be seen as one of the educators. I know from experience, being qualified for both, how differently children treat you in successive roles as teacher and counsellor. Even in the family atmosphere of my classes, where much time was devoted to free communication, I was never told anything approaching the number of confidences which I am now told, as counsellor.

Adjacent to the counselling room should be a waiting space, with seats. There are several reasons why this is essential. However carefully appointments are made, sessions may over-run, or pupils arrive, or be brought, in an emergency. Again, perhaps a long-term school refuser may have returned, able to get himself back into the school building, but not able to take part in lessons yet; better that he should be in school, with his difficulties partly overcome, than sitting at home with the whole problem still ahead of him. Perhaps a pupil may have returned from the local hospital or Child Guidance Clinic, needing time to compose himself before going into lessons, and the counsellor should be able to offer provision for this. In any case, waiting pupils should not be subject to undue enquiry or



interference however kindly meant. One inexperienced colleague misinterpreted the expression on the face of a seriously depressed boy, and, thinking he looked 'bored', insisted that he went to study in the library. A young community service organiser saw two waiting boys, not, apparently, doing anything useful, and told them to go out on a survey of local poverty and housing shortage, of which they were themselves very much the victims, the illness and inadequacy of their families being exacerbated by the over-crowded and substandard homes in which they lived.

The waiting space is virtually a necessity, but it is important that pupils sitting there should not be able to hear what is going on inside the counselling room. Pupils must be sure that they will not be overheard. They may need to shout or to cry, or they may need to discuss a painful problem, such as sexual disorientation, which they hardly dare talk about. Such problems and such manifestations will occur, and not only must there be a counsellor competent to deal with them, but also premises which allow for the expression of the problem.

Because of the great demand upon the skills and resources of the counsellor, many counsellors continuously reinforce their sensitivity and competence through membership of appropriate adult groups. This may take some of their leisure time, and some of their salaried time as well.

In some schools, the requirements of the pupils, exceed what a counsellor working alone can manage. While the counsellor is the one probably best equipped to deal with individual interviews, there may be pupils who need to be out of lessons for part of the day, but who would be quite well suited by an alternative provision within the school, something more like occupational therapy. At the school, for 1,850 pupils, where I work, we have formulated a plan for a Tutorial Unit within the school, to accommodate, at different times, pupils with a variety of problems which may keep them out of classes. These might include disturbed pupils such as those with phobias or hyper-aggression, or those whose

difficulties spring from current circumstances. For instance, a bereaved child, or one whose father came home drunk and violent the night before, or one whose housing precludes proper rest. Such pupils might not be able to sit through lessons which in other circumstances they might find interesting and enjoyable.

The incidence of mental ill-health is high, and recognition and remedial action at an early and propitious stage is desirable. The school provides a functioning system into which the procedures of counselling could be fitted with the least interruption of the pupils' usual activities and pursuits, and where the pupil is already well-known and observable as changes occur. Counsellors, especially those in large urban schools, should be ready to implement departmental extension of their service within the school.

Through such an extension, the school could provide, in addition to a counselling service, a valuable half-way stage between full-time attendance at school, and total absence. This would be a reasonable measure for long-term truants and school refusers. It would not only help the pupils, but all those concerned with them in the teaching and welfare aspects. Many teachers would be helped if any one pupil whose only response to a well-prepared lesson is to wreck it, could be out of the classroom occasionally. In broad terms, it would be useful to Child Guidance Clinic staff, to Educational Welfare Officers and Probation Officers, and other associated agencies, if disturbed, truant or delinquent children were in a Unit within the school, especially designed for their needs, instead of wandering about in the local pintable saloon or supermarket, or busting the meters in each others' empty homes.

The relationship with associated welfare agencies is important, and it is part of the counsellor's work to foster easy working relations and communication. A counsellor must have the means for this. A telephone, typewriter and other office facilities are necessary. The prospect of ancillary help for the counsellor should be borne in mind. This



would not be a case of 'Parkinson's Law', with the work stretching to keep up with the size of the staffing, but of an increase in the counsellor's effectiveness in meeting the problems on a realistic scale. Clerical help, and the assistance of a social worker, might be the eventual needs of a counsellor in a large school with a high incidence of acute and chronic problems among its pupils.

Within the school a counsellor must continually foster good relations with teaching colleagues. Good working relations within the school are so important as to be considered a necessity. Although a counsellor may win support when once working in a school it would be unwise to seek to establish counselling in a school which lacked a significant degree of support from teaching colleagues. A counsellor is dependent upon the skill and sensitivity of the teachers for the success of the work. In my view, a counsellor cannot carry through a successful course of counselling with a pupil, unless he or she has the specific aid of teaching colleagues.

A counsellor should, thus, never set up as a sole figure who alone knows what is best for the pupils. In the first place this will not be true, and, in the second, the counsellor has need of the teachers' professional skills in handling and observing the pupils and of commenting upon the child's behaviour and progress. In almost every case, one particular teacher, with whom the pupil has an unimpaired relationship, will have to act as a bridge between the intense concern and care of the counsellor and the exigencies of ordinary school life.

Counselling is a job that needs continuous interpretation to colleagues. If kept in the dark, colleagues may form quite serious misconceptions as to the counsellor's work. They wonder what the counsellor actually does, and whether he or she takes the pupils' side against the teachers, whether he or she hears about their occasional lapses of temper and condemns them for it, and so on. The interpretation to colleagues often has to take the form of reassurance, and a demonstration that the difficulties faced by teachers are understood.

The mere existence of a counsellor in the school may make teachers question themselves as to their capabilities as teachers, the extent of their involvement in pastoral care and their aptitude for it, their professional attitude to counselling, and even their own degree of personal adjustment. Some teachers wonder if their own sphere of work is in conflict with the counsellor's. This is far from the case. The teacher's highest professional skills are enhanced, not superceded, by the presence of a counsellor in the school.

Even with the majority of teaching colleagues in favour of counselling and able to cooperate rather than compete with it, a counsellor needs support at administrative levels. A counsellor is immeasurably helped, as I am, by the support of the Head Teacher, and the local or divisional inspectorate. Through them the provision of counselling comes about, and acknowledgement is given to the purposes of counselling. Support at these levels is necessary if the counsellor has to take steps which, at first sight, appear to run counter to the immediate educational and disciplinary aims of the school. For instance, indulgence may have to be sought for a pupil who is going through a critical phase. Flexibility of rules may be requested. In asking for concessions, a counsellor should be strengthened by his own convictions as to priorities, but, at the same time, remember that not everybody will have the same ideas.

The intending counsellor should first find out if a school can tolerate exceptions to its own rules. The school which has the self-confidence and resilience to accept the behaviour of disturbed and unhappy pupils is the one to work in.

Throughout this article, written from the fortunate circumstances I describe, there is the assumption that pupils are entirely free to present themselves to the counsellor, quite independently of other paths of referral that may exist in the school, such as through Form Tutors or House Masters and Mistresses. This may make for a little untidiness in arrangements from time to time, but, fortunately, an increasingly large number of

cont. on p.188



### Curriculum Reform — Insidious Threat or Genuine Progress?

Elsewhere in this journal I have attempted to review TRACT, a quarterly publication of very considerable merit. For this edition of my column I should like to take as my theme part of the editorial which prefaced TRACT 1 and relate it to a problem I have encountered in the school where I teach.

“... we find everywhere a tendency to place means before ends, methods before purposes, techniques before content. TRACT is opposed to this tendency.”

It is heartening to see someone taking such a stand when so much attention seems to be devoted to the quantitative rather than the qualitative aspects of education. Even in ROSLA discussions, questions about resources, methods and predigested ‘interesting material’ often hold sway over basic considerations concerning the purpose of the whole venture. It took 3 weeks of confusion and frustration, plus a written plea by a couple of members of staff, for an examination of what we meant by ‘needs’ and ‘aims’ before the ROSLA discussions which I attended began to achieve anything remotely coherent or worthwhile.

Teachers in secondary schools are so used to having prepackaged, short-term aims in the form of external exams, new projects such as SCISP or HCP, or atrophied agreed syllabuses, that at least 2 grave difficulties immediately halt moves towards reassessment.

i) They treat such things as external exams as inevitable and therefore only think along examination lines.

ii) They fail to differentiate between short term and long term aims, or indeed to recognise that there may be a variety of aims e.g. interpersonal, social, psychological, which are appropriate within the school situation.

The worrying thing is that, because most teachers cannot or do not differentiate between short term and long term aims, they are constantly conned into thinking that, by adopting new syllabuses or attempting Nuffield Science or whatever, they are achieving something new and worthwhile in a fundamental sense. In fact, they are often doing little more than serving up the old pap, garnished with a sprinkling of technology and audio-visual sauce. Traditional assumptions remain. One might even go so far as to say that, in more cases than many would be prepared to admit, some curriculum innovation is an insidious, reactionary force which may well do more harm than good precisely because for many teachers it obviates the need to reassess things FOR THEMSELVES in anything approaching a radical way.

What is desperately needed in education today is not the glittering arsenal of technological hardware, but some basic questioning of the whole way of life we as teachers, tacitly or otherwise, hold up to the students whom we teach. Unless we have the courage to reject a competitive, acquisitive, highly structured approach to life we cannot hope to produce anything more than a coating of cream on a festering cake, and it will only be a matter of time before the cream goes sour. Teachers need to wake up to the political implications of their educational beliefs, and having woken up, DO SOMETHING ABOUT THEM.

Michael Fielding.

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Helen Corkery, cont. from p.187

schools find it possible to include this system in their overall functioning. These schools are sufficiently in tune with the needs of young people to permit of their unquestioned self-referral, and to see this act of self-direction as a first step to recovery.



# Teaching the Travellers

**Dorothy M. Hurry**

Church of Scotland Traveller Socio-Educational Centre

In 1964 Rev. Denis Sutherland was appointed pastor and evangelist to the Travelling people in Scotland. In the course of his work in this capacity, he became very much aware of the differing needs of these people. In 1969, the Home Board of the Church of Scotland applied for and received a grant from the Bernard van Leer Foundation in Holland to finance a 3-year project with three full-time workers including Mr Sutherland. The project, which began on 1st September, 1970, is termed 'socio-educational', i.e. concerned with the social **and** educational needs of the community.

There have been a number of Travelling families housed in recent years, but as any problems they have are more easily dealt with by the Social Work Department, we have been concentrating on those still on the roads. We are at present working mainly in Perthshire, where the 1969 census revealed a quarter of Scotland's Travelling population. (The total number in Scotland is reckoned to be about 2,000 individuals or 450 families.) The other main grouping is in Lanarkshire but, because of the lucrative trade in scrap there, the community is not demoralised to the degree that it is in Perthshire.

Due to their nomadic nature and the tendency in Scotland to settle in family units in isolated spots, it is not easy to do regular and consistent work among them. However, we do try to keep track of their movements and do what we can to retain contact with them. At present there are no sites where Travellers may legally camp. Wherever they settle, they are breaking the law. If landowners allow them to camp, the landowners themselves are liable to prosecution unless they provide toilet and washing facilities which, of course, costs money. Even where families own the most luxurious and cleanest of caravans they are not allowed to go on to the holiday sites if

known to be Travellers. The problem is hard and becoming more acute as time goes on. A Committee has been set up at government level to look into solutions. This Committee includes three Travellers from different areas, as well as Mr Sutherland. It is to be hoped that some practical good will come out of this.

Our main sphere of work has been on a site on the outskirts of Perth, where there is a fairly large grouping of families. On 16th June, 1971, the families were ordered by the Court to leave the site. They have not done so (where else could they go?) and they await retrial on the 1st of November. However, we intend to continue working there as long as we can.

At the beginning of last November, we began holding a Playgroup on the site. At first, this lasted for one hour three days a week. Premises initially were a problem. Were we to build any kind of structure on the site, the possibility of its being dismantled for scrap is not remote. We could not bring the children into a hall in Perth, as the parents (and probably the children too) would not have trusted us sufficiently to allow this. And so our premises are a Ford minibus — not ideal but the only solution at present. Our environment is cramped but workable. The children are used to living very closely together and so they do not feel as strange as they would in a large hall. 'Playgroup Activities' published by the Pre-school Playgroups Association says: "At one time, a country child if free to do so could play as nature intended".<sup>1</sup> These children do have the freedom of a natural environment and so we feel that the Playgroup provides rather a place where they can learn to interact, to share and generally prepare themselves for school where they will be expected to sit for fairly long periods.



The Playgroup ideal of free play is obviously not possible. However perhaps this is not such a handicap as it may seem. Maya Pines reports on what she terms the 'Pressure Cooker Approach' pioneered by Bereiter and Englemann in a slum area of an American city.<sup>2</sup> Children from such an area who come for pre-school activities need a programme giving them a sense of security and achievement. The 'free play' situation leaves them bewildered and lost. It has been noticed in other contexts that Traveller children find difficulty in playing together in a hall, away from their own environment. They require far more coaxing and coercing and guidance than is normally necessary. However, the children in our Playgroup are not by any means forced to come or to participate all the time. They are free to come in and go out as they please.

Inside the bus are two table tops. The children sit or stand round these and enjoy a number of different activities. The main thing is that the children should enjoy themselves and so come to associate learning with fun. At first, the children were fairly inhibited but, as they got to know us, they did begin to talk more. Emotionally, they appeared to go through three stages:

- (a) shyness
- (b) unruliness
- (c) reasonably settled

We hope that all the children will stay long enough to go through all three stages and so benefit from having done so before going to school.

The usual playgroup equipment is available to them. Several games help them with number concept and counting. In this, at least, they are not slow to understand. Various books and stories help them to acquire the reading readiness so vital for school. Pent-up energy can be released on toys such as hammer pegs, tap-tap or dough. Other toys, geared towards developing the creative instinct, showed our children to have no outstanding ability in this sphere. They are fond of music and enjoy sessions with our tape recorder or singing with the help of a melo-

dica. Musical shakers help their sense of rhythm. Through all the activities we try to teach them to recognise and name colours. We were forced to begin with very infantile stories, and games more fitted to the two- or even one-year old. However, they progressed fairly quickly to a level more akin to their age-group. This shows that in the majority of cases it is lack of stimulus rather than mental retardation which makes them appear to be of low intelligence quotient.

With the advent of better weather after Easter, it was possible to have some outside activity. This provided us with more space and allowed us to extend our time from one hour to two. We decided to see whether they would be able to cope with a 'free play' situation. This led to several interesting observations:

- i) There was an initial disability on the part of the children to choose what they wanted to do. They quickly changed from one activity to another and seemed unable to concentrate on any one thing for any length of time. One reason for this seems to be that they are afraid of missing something or that someone else has more than them. (This was noticed before inside the bus when the second table top was introduced and we tried to have two groups working at the same time.)
- ii) The children who attended the Playgroup in the initial period settled down eventually and were able to choose and concentrate. (There were exceptions, probably for personal reasons.)
- iii) The children who came for the first time after Easter never really settled down to this. There could have been several reasons for this. It may merely have been because they were younger, i.e. just 3-years old. Or it may be that these new children suffered from personal disabilities. Or it could be that an initial period of structured play is necessary for these Traveller children in order to make them feel secure and also to teach them how to play. I am inclined to favour the latter explanation, not only because of the evidence of the first group of children, but also be-



cause we have now reverted to fairly structured play once more and the second group of children are responding much better.

The outside activities include sand and water, both very popular. We also had a small home corner, as well as a doll's house. These both proved to be valuable outlets for the children's imagination and emotions. (The boys as well as the girls played with these a little.) These toys also allowed us to understand a little of their home background. For example, one child, very emotionally disturbed, repeatedly suggested that a broken door on the doll's house had been caused by a fight between the mother and father. A trampoline provided great fun and allowed a period of exercise as well as amusement.

Being outside also led the children to take advantage of their natural environment. Scrap iron and derelict cars were in abundance and these were used in various ways. For example, a child might fill a toy truck or train with pieces of scrap to be transported from A to B. One found an old petrol tank and pretended to be syphoning and filling up his tank. Another fitted an old head lamp on to the front of the train. Someone discovered an old swing which an older child set up.

On two occasions, fish were brought from the burn and put into the water play basin. The last time Mr Sutherland took these fish home and put them into a proper tank and we hope to take the children in to see them as we feel sufficient confidence may now be established. Also we have been promised salmon spawn which we can watch develop before it is returned to the Tay Salmon Fisheries Company.

The outside equipment was found to have several advantages:

- i) It attracted previously shy children who could play without feeling trapped inside. They eventually accepted us in this way and ventured inside the bus.
- ii) The under-threes were able to join in and we hope will be ready for the Playgroup when they are old enough.

- iii) It encouraged parent participation and gave opportunities of talking to the adults, so helping them to accept us as well as allowing both sides to get to know each other.
- iv) It allowed the children to make use of their natural environment in play. It is not known to what extent this was done before or whether it has stimulated the children to play together when we are not present.
- v) It meant that there were fewer children inside the bus at a time and a 1:1 relationship was often possible. This was of special help, for example, in story time. The child could choose a book and have it read to him instead of trying to listen to a story chosen for him and several others at the same time.

Amongst the children generally, there appeared to be an improvement over the year in sharing toys and in waiting turns for things. There was scrupulous honesty in returning things lost from one day to the next. The cramped space of the initial period may account for periods of aggression on the part of some of the children and they obviously responded better to the 1:1 relationship of the later period. They are usually ready and waiting for us to arrive and disappointed if for some reason they cannot come—for example, if their parents wanted to take them into town.

The primary aim of the playgroup is, of course, to prepare the children for school. But it also has an important secondary aim. It is not easy to visit this site regularly merely to pass the time of day. Contacts with adults are, therefore, difficult to establish. However, they accept our regular visits for the children and are willing to come over and talk if it is they who make the advance. One important aim of the P.P.A. is to encourage mother-participation in their groups. While we were inside the bus, our mothers were reluctant and always found excuses not to come. However, while we were outside they would come over to chat and find themselves helping in however small a way. They would supervise



the water play or help in putting on aprons or taking off and putting on shoes at the trampoline. The men are, at least, not hostile towards us. If on the site they too will often come over and chat. They will also help us to find a decent spot to park the bus and often move their own lorries and cars to give us more room. It is none the less still very difficult to know the real feelings of the parents. For example, two families discussed the importance of school with us and were keen that their children start at the next opportunity. However, when the time came, neither family did, in fact, send the children to school.

There are, of course, a number of older children on the site. We, unfortunately, lost the third member of our team in March and so work with them was delayed. While we had various Playgroup activities going on outside, they became rather a nuisance, disrupting the little ones' play. They became increasingly frustrated as they were not allowed to join in. Apart from the fact that equipment was really too much below their level, we felt that it would be wrong to appear to encourage non-attendance at school by providing a counter-attraction. However, we decided to allow them in for half-an-hour at half-past three and this was done for the first time at the beginning of May.

The half-hour was short and shortage of staff did not allow us to develop this aspect of the work to any great extent. However, Miss Cowell, a teacher, joined our team at the beginning of July and it has been possible to extend work among the older children to a considerable degree. After an hour with the small ones, they have their hour from 4 p.m. until 5. Miss Cowell has devised a number of activities which the children can enjoy but which at the same time help them learn to read, recognise numbers and so on. Last year, three of the children attended school fairly regularly but none at all are going this year. Parents have said that this is because they are awaiting the outcome of the Court case in November. Apparently, the Headmaster had once told them that it was very bad for childrens' schooling to be broken up and so they interpret this to mean that it

would be better not to send the children just now in case they have to break their education if they have to move in November! No amount of persuasion can convince them that this is false logic. In any case, it is more likely that they are not at school because they are required for the potato harvesting. We do hope that some effort will be made after this is over.

As I have said, although our main work has been with Travellers on the road, recent developments are opening up new opportunities to work with those who have been housed. Initially, it was felt that this would cause difficulties. A large number of the Travellers, when they move into houses, do not wish to retain their identity as such, because of the prejudice which exists against them. However, they do have problems of an individual kind. There are practical problems, such as the payment of regular bills — rent, electricity and so on. Also, many of them have a feeling of claustrophobia when they change their view of the open countryside for tenement buildings and more tenement buildings. Those whose identity is known find themselves treated as second class citizens and as the scapegoats for all trouble. The headmaster of the school which most of them attend, tells us that he and his staff notice a marked deterioration in hygiene when families move into houses. So, in spite of the fact that they are in touch with the Social Work Department, they do still have special problems of their own.

Miss Cowell has begun remedial teaching in the school three mornings per week and has many housed Travellers' children. In order not to discriminate, she takes non-Traveller children as well. All the children accept her coming and appear to enjoy their short time with her.

There is also a distinct possibility of our being able to run Playgroups in the housing area where a great number of the families have been housed. The Community Development Officer is very keen that we should co-operate. Again, this would not be exclusively for Travellers. Ideally, we would like mother-partici-



pation in the groups. If this were to materialise, it is to be hoped that, as Travellers and non-Travellers mix in this way, some of the barriers might be broken down and that Travellers might become accepted as normal people by the community and that the Travellers might learn to accept themselves as they are without feelings of inferiority. However, this is for the future.

We are very much feeling our way in all this work. We hope that we learn from our mistakes and we feel that our attempts are, at

least, an advance on the previous methods of ignoring or persecuting Travellers in the hope that they would go away. Our grant lasts only until August, 1973. However, we hope that some other body will be prepared to continue financing this work, as in three years one can do little more than pioneer projects which must continue into the future if they are to have any lasting effect.

#### References:

1. Playgroup Activities (P.P.A. Publications) — p.8.
2. Maya Pines, *Revolution in Learning* (Allen Lane The Penguin Press) — chapter 4.

## DR K. G. SAIYIDAIN — HIS CHARACTER AND PERSONALITY

**A. R. Dawood, Former Member, Education Commission, Government of India.**

The death of Dr K. G. Saiyidain in December 1971 will be regarded by his numerous friends and admirers as the loss of a great humanist in the field of education. In the World Education Fellowship his death will create a void that cannot be easily filled, for he not only worked as President of this international organisation for a number of years but was one of the most ardent advocates of its ideals. The crucial role of education in building up new individuals and a new social order is the central theme of most of his books, addresses and other writings. This dynamic concept of education was first indicated in one of his early works entitled 'Problems of Educational Reconstruction'. It was developed later in his 'Education, Culture and the Social Order' and 'Education for International Understanding'. These were followed by three important publications — 'The Faith of an Educationist', 'Universities and the Life of the Mind' and 'The Humanist Tradition in Indian Educational Thought' — all of which were in different ways eloquent pleas for the cultivation of humane values through education. In the first chapter of 'The Faith of an Educationist', Dr Saiyidain has clearly enunciated these values which he had made, consciously or unconsciously, the sheet-anchor of his life. They consisted of a strong faith in humanism, a passionate sense of social justice which was the practical corollary of humanism, a firm belief in the value and significance of individual differences, a broad-based tolerance of different views, customs and ways of life and a sincere desire for co-operation amongst nations, charity amongst groups and love amongst individuals. These ideals, in the words of this great educationist, had to be woven into the fabric of our thought and form the inspiration of our techniques for the training of teachers and the teaching of children.

In the present article, however, I do not wish to dwell at length on Dr Saiyidain's educational philosophy. As I had the privilege of coming into close contact with him in different capacities and at different stages in my career, I would rather like to say something about certain aspects of his character and personality.

My connection with Dr Saiyidain, which started on the basis of a student-teacher relationship and ripened afterwards into a close friendship spans a long period of 34 years. I can still recall the days when I sat in the lecture hall of the Teachers' Training College at Aligarh, listening in rapt attention to an eloquent exposition of the educational philosophy of John Dewey and Bertrand Russell by our Principal, who was slight in body and youthful in looks, and was in fact younger than some of the tall and powerfully-built trainees coming from the mountainous regions of northern India. Comparisons of age and physical proportions, however, had little relevance where this brilliant intellectual was concerned. We were told that he had been something of a prodigy in college, had won high academic laurels first at Aligarh and then in the University of Leeds, and had crossed swords in a famous debate in 1926 with M. A. Jinnah, the Aga Khan and Sir Ali Imam, the great giants amongst Muslim leaders in those days. We also learnt that he had been appointed Professor of Education and Principal of the Teachers' Training College at the age of 22, and at the time of his appointment was probably the youngest principal of a college of education in the whole country. This 'Boy Principal', as he was called in the early years, had no problems of discipline in his institution. By his mastery of the subject-matter and his remarkable fluency in the English language, he held his audience in thrall. To many of us, his lectures were a great source of inspiration and had a considerable influence on our attitude to the vocation we had chosen. For the others, the somewhat esoteric principles of his educational creed did not have much appeal, but even they were rather overawed by the passionate sincerity of his tone and manner and the seriousness of expression on his face.

Outside the lecture-hall, and especially outside the training college, Dr Saiyidain appeared to be a different person altogether to his students. He was no more the profound scholar whose brilliance and erudition filled them with awe. He became the gentlest of human beings, full of understanding and affection, helping them, wherever possible, in the solution of their personal problems and mixing with them freely in a spirit of the utmost friendliness. At social functions, where staff and students met, he was invariably the life and soul of the party. He delighted the gathering with lively anecdotes, striking literary quotations and conversation which sparkled with wit and humour.



Dr Saiyidain's genius, however, could not for long be cribbed, cabined and confined within the campus of the Aligarh Training College. He left the University in the middle of 1938 to occupy successively, over a period of 25 years, one high administrative position after another in the field of education in different parts of India, finally rising to the highest office in the Central Ministry of Education as its Educational Adviser. During this period he visited and lectured in many foreign countries and came to be recognised as an educationist of international stature. The Council was set up as an autonomous organisation under the supervision of the Ministry and was entrusted with the implementation of certain projects for upgrading the professional competence of secondary school teachers and improving the quality of secondary schools. Though the late Prof. Humayun Kabir had a lot to do with the establishment of the Council and was its Chairman in the initial period, it was Dr Saiyidain who was the moving spirit behind its activities. The Council's qualitative programme was after his own heart. Characteristically enough, he called this programme a venture of faith. It was also characteristic of him to hold on firmly to this faith in spite of the din and confusion created about the Council's work by the doubting Thomases and the unkind critics in the strongholds of the ministerial bureaucracy.

For me it was a pleasure working with him and observing at close quarters his own methods of work. He was efficient in his disposal of administrative matters, exceedingly prompt in his replies to letters, official or otherwise, scrupulously neat and tidy in everything he did, including the way in which he arranged the files and other articles on his table. These may be regarded as minor virtues, but they were a reflection of significant traits in his character. Another significant trait was his poise and balance even in the most trying situations. To watch him conducting a stormy meeting was indeed a rewarding experience. Unruffled by irritating remarks and noisy interruptions during a discussion, he would silence with his delightful sense of humour, which was occasionally sharpened by flashes of irony and satire, even the most obstreperous opponent.

But it was in the intimacy of his household that he revealed those heart-warming qualities which endeared him to so many people. He was essentially a family man—a devoted husband, a loving father, an extremely kind and sympathetic relation. To those outside this circle who came very close to him, he always remained a loyal and affectionate friend. At his home in New Delhi, one had the opportunity of meeting many cultured men and women, Indian as well as foreign, belonging to different walks of life, who were entertained with the gracious hospitality for which the Saiyidain family was well known. As was to be expected, Dr Saiyidain was in his element in such informal gatherings. He contributed to the entertainment by his witty and light-hearted conversation and impressed all those who gathered round him by the charm of his personality. There is no doubt that, without any deliberate effort on his part, he had acquired the delicate art of winning numerous friends and influencing a large number of people.

The Education Commission which was appointed by the Government of India in 1964 under the Chairmanship of Dr D. S. Kothari was charged with the task of advising the Government on the national pattern of education and the general principles and policies for the development of education at all stages. As a member of the Commission, Dr Saiyidain brought to its deliberations the quintessence of his rich knowledge and experience in education gathered over a period of nearly 40 years. Before this new assignment he had completed writing his last book, 'Universities and the Life of the Mind' at the East-West Centre in Hawaii.

Appropriately enough, he was made Convenor of the Task Force in Higher Education in the Commissions. This gave him ample opportunity for elaborating his favourite thesis about the development of the right values in the University, which, as Pundit Jawaharlal Nehru once said, 'stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth.'

Dr Saiyidain was a highly cultured individual who may truly be called a universalist. He combined in himself the basic values of the East with the humane ideals of the West. Though he was considerably influenced by Dewey, Russell and other great educationists of Western countries, he had his roots fixed in the Indian soil and derived a good deal of his inspiration from the great Indian poets, philosophers and intellectual leaders of modern times. His book, 'The Humanist Tradition in Indian Educational Thought' is a tribute to the vital contribution made by these outstanding men to the cause of humanism. References to the great Urdu poet Iqbal, to the Nobel Prize winner, Rabindranath Tagore, to the renowned Indian philosopher, Dr Radhakrishnan and to Mahatma Gandhi, who roused a whole nation to revolt against oppression and injustice, occur again and again in his books and other writings. Deeply religious as he was, he quotes frequently from the Holy Quran, but all these quotations are in support of his philosophy of tolerance, compassion and social justice.

During the last years of his life Dr Saiyidain's pleas for tolerance became louder and more and more passionate. With the forces of darkness gathering strength, he called upon educators to take up the challenge and work hard against the onward march of these evil forces. He became somewhat impatient of teachers who, seeing so much of social injustice, economic inequalities and communal and racial fanaticism around them, were still preoccupied with courses of studies, methods of teaching and examination procedures. These, as he had repeated so often, were merely the means of education; the ends were the development of harmonious and integrated individuals and the creation of a society where such individuals could grow freely in an atmosphere of peace, understanding, compassion and love. Like one of his great spiritual mentors, Bertrand Russell, Dr Saiyidain lived in the pursuit of a vision, both personal and social. With regard to the first part of the vision, he seems to have pursued it successfully, as is evident from the inner harmony and integration that he achieved in his own personality. As regards the other part, the society visualised by him in which individuals would grow freely and hate and greed and envy would die because there was nothing to nourish them, could alas remain only as the dream of a visionary. But up to the end of his life he did not lose faith in the realisation of . . . this dream. Even in the darkest days of the tragedy in Bangla Desh, where hatred and violence were rampant and man's inhumanity to man expressed itself in unspeakable atrocities, he kept this faith alive and forecast the ultimate victory of good over evil. In his untimely death the world of education has indeed lost a great idealist, an inspiring educationist and, above all, a humanist in the truest sense of the word.



## Notes on the ideas of Rudolf Steiner

Anthony Weaver

To anyone who has been impressed by the devotion and remarkable quality of child care, sometimes where all else has failed, of the workers in Rudolf Steiner schools for handicapped children, an attempt to understand Steiner's view of man and the world, and hence his conception of the role of education, would seem essential. However much puzzled by his assumptions, any observer must ask himself what is it in the philosophy that brings such outstanding results? What is it that leads to an unusual autonomy among the adults who never use corporal punishment upon the children, and who can draw from them creative works with such vigour and concentration in painting, dance, craft and music?

Steiner was born in 1861—his father was a local stationmaster in southern Austria—and a somewhat erratic early education culminated in the Technical College in Vienna where he studied biology, chemistry and physics and was introduced to the writings of Goethe in natural science. Goethe is the one great formative and continuing influence whom Steiner acknowledged and a most stimulating way into his thought is also to be found through a study of Schiller's 'Aesthetic Education of Man'.\* At the age of 29 in fact Steiner was commissioned to go to Weimar to prepare a new edition of Goethe's works and the next year was granted his doctorate in Vienna for a thesis which attempted to refute Kant's theory of knowledge.

There is not space here to elaborate upon the breadth of Steiner's contribution to the practice of agriculture, architecture and medicine, nor upon the story of the founding of the Anthroposophy movement (by which was designated "the inwardly strengthened and practised state of consciousness, by which man can experience himself as a citizen of a spiritual world"), and the final break with Annie Besant in 1913. Suffice it to say that the building of the Goetheanum at Dornach in Switzerland, which was completed during the first world war as a kind of pavilion for lectures, art and eurythmy; and the establishment of the Waldorf School at Stuttgart in 1919, provided two centres between which he spent the remaining 5 years of his life, and which have continued as workshops for the promulgation of his ideas.

Steiner's unique characteristic, without which he would have been nothing, was his clairvoyancy. He himself wrote in one of his letters "this spiritual being is a reality for me, just as much a reality as the hydrogen in water is for the chemist." Those who can accept clairvoyancy as a way of knowing, or who can accept Steiner's assertions as a working hypothesis, will find that the practices he advocates in education are all of a piece. They are:

(a) that man's earthly body is an instrument inhabited, through the medium of a soul, by a spirit, which has inhabited other bodies in previous existences, which is indestructible, and which after death will return to the Sun-throne of God to await yet another incarnation, (b) that man's life on earth, influenced by his heredity and particular environment in time and place, is also influenced by his destiny, or Karma, which is transmitted through his soul, and (c) that man, anthropocentrically, reflects the macrocosm, that is to say that in structure he contains the quintessential features of the universe.

For Steiner's followers his word is beyond question, and might even be contaminated by pointing to similitudes. To the wary unconverted, however, some kind of critique may offer the best means of approach from familiar starting points to further understanding.

This can be done on two levels. The first is the pedagogical outlook of the late nineteenth century. The most outstanding of the doctor educators was Maria Montessori (born 1869) who, building upon the lines laid down by Seguin the French physician, developed didactic material for defective children which enabled them to achieve startling results in the 3 R's in advance of normal children taught by normal methods. That she was a Roman Catholic perhaps prevented a fruitful association with Steiner, for the Church regarded, and still regards, Steiner's ultimate autonomy of the individual as inimical with its teaching of the need for final papal authority; and in fact Steiner schools have not flourished in predominantly Catholic countries such as France, Italy, Spain and Eire (nor under Soviet nor Nazi dictatorship). But so far as young children are concerned, which in the Steiner view means until the **age of 14**, the similarity of Montessori's authoritarianism is exact. Both he and she regarded teaching as a kind of surgery in which the doctor must know best.

Free from anthroposophical meaning, of course, were the eurythmics of Jaques-Dalcroze, the basic importance of which was developed and propounded by Rudolf Laban who started his first dance school in Munich in 1910, and later continued in England as a refugee from the Nazis. Laban says "it is **dance** that speaks to us in the poet's thoughts, the melodies of the musician, the pictures of the painter, the objects of the craftsmen. All culture is dance and so is all human communication." Laban can perhaps best be understood if rhythm is substituted for his use of the word dance. For a poet may start with a rhythm, and perhaps a few words, welling up from the unconscious into which flows the thoughts he wishes to communicate. It was to restore to modern culture an awareness of the movement of the body that Laban devoted his life. He sought to use man's rhythmic urge to introduce a balancing factor in an over-intellectual society.

How was it that Steiner kept clear of Laban? How was it that Sigmund Freud, born and bred in his own Vienna, was as studiously ignored as Friedrich Froebel? Theories about the benefits of play are put forward by Steiner almost as though he alone had thought of them.

The second level of approach is philosophical and may be pinpointed in some of the ideas of Plato and the Pythagoreans. Plato, after all, in his theory of education in the **Republic** describes a triple concept of man's soul consisting of **appetite** (Steiner's astral body) **spirit** (Steiner's etheric body) and **reason** (Steiner's spirit). Plato's warnings against the evils of the pursuit of ambition and wealth are echoed by Steiner. "It is not just sentimental to demand a machine free environment for curative educational work and to fight against modern comforts in the Homes; it is merely therapeutic commonsense. One equips the Home with all that is graceful to the senses. Beautiful colours and forms act like balsam. The garden is cared for lovingly, and one helps the children to participate with interest in the life and constant change of nature."

We recall that Plato was opposed to the inclusion of technical education in the upbringing of free men and he held that young citizens must not be allowed to grow up amongst images of evil, lest their souls gradually and unconsciously assimilate the ugliness of their surroundings. Rather they should live in a beautiful and healthy place; "from everything that they see and hear, loveliness, like a breeze, should pass into their souls, and teach them without their knowing it, the truth of which it is a manifestation."

Steiner's notion of Eurythmy is reminiscent of Plato's of the functions of gymnastics for body and music for the soul. Music he held involved three elements, words, harmony and rhythm. The words were to be poetic,



the marmonies and rhythms were to be used to “**express the qualities which we wish to develop in the soul.**”

Plato's writings of course are dominated by considerations of what will be in the best interests of the city state. Steiner by no means ignored problems of social organization though his impact was not so successful in this field. In his advice to the Emperor Karl in 1917 shortly before the end of the First War he insisted that there would be no permanent solutions to the affairs of Europe that did not include (again three) economic, political and spiritual considerations, which tally with Plato's three tier structure of man and society.

It should perhaps be noticed here that the social arrangements of the Camphill Steiner schools, founded by Dr König and his associates near Aberdeen in the late 1930's, bear remarkable similarities to the prescriptions for Plato's guardians, propertyless and caring for children in common. At Camphill, and at the centres such as Glencraig near Belfast which have sprung from it, the adult workers are not paid a salary but are provided with whatever may be the needs of themselves and their families. The parental couples have ceased to function as economic units: staff children, and pupils also, are cared for by the extended families of the community.

It may well be that the adults gain in integrity and in a very proper kind of authoritativeness towards the handicapped children in their care as a result of their joint responsibility. There is for example no headmaster, only a nominal figurehead presented to the outside world, in their very demanding kind of co-operative organization (which incidentally seems to be an important answer to the predatoriness of the so-called “juvenile delinquent”).

Plato's educational system was authoritarian, founded on the assumption that the guardians, among whom there was to be absolute equality, knew best for what station in life other people were fitted, and the type of education that corresponded to that station.

Steiner held that because of the adult's superior knowledge and insight, the very frailty of the handicapped child demands that, in any case until the age of 14, he be treated as much younger than is the case in **other** educational establishments. This is in contrast to some such system of shared responsibility for malad-

justed children as practised by David Wills or Otto Shaw. In Steiner schools it is entirely absent — despite the extreme forms of ‘democracy’ practised by the adults.

In part this is due to the fact that the main inspiration in the education of handicapped children, in the Steiner movement, has come from the medical world, grounded in physiology, as was the didacticism of Dr Montessori. A more important part of the explanation is Steiner's idealist philosophy, permeated by romantic notions about Nature, Night and the Machine for example, personified in particularly German fashion. Likewise Plato regarded ‘the idea of the Good’ as an abstraction more real than the various gradations of copies of it to be found on earth. An example may be taken from mathematics: the properties of triangles, about which theorems are built up, apply not to the images or figures on paper, but to the abstract, universal ‘ideas’ to which they correspond.

Steiner states that “in the positions and movements of eurythmy we have images of archetypal pictures which are to be sought in the cosmos . . . the human form is created out of starry forces, and it is these which preserve the harmony of the sap of life streaming through it. God performs eurythmy, and while he does so, there come into being, as a result of eurythmy, the figure of man . . . This is also the home of the wonderful archetypal images of the animals which were still seen as winged Cherubim by the Ancients. The human form results from the harmony of all the animal-creating forces.”

\*translated by SNELL, R. Routledge 1954.

#### References:

The most relevant of Steiner's own works are:

- ‘Philosophy of Spiritual Activity’
- ‘Study of Man’
- ‘Theosophy’
- ‘Outline of Occult Science’

There is a useful short biography (51pp and photographs) ‘Rudolf Steiner’ by Frans Carlgren, translated into English by Joan and Siegfried Rudel, and obtainable from them at Peredur Home-School, East Grinstead, Sussex.

Also to be recommended: ‘Recovery of Man in Childhood’ (Hodder & Stoughton, 1958) by A. C. Harwood formerly a teacher at Michael Hall School, Forest Row, Sussex.

The above article could be read in conjunction with that by Catherine Grace, April, 1972.

## Books

### The Role of Universities in the Developing Philippines

Epifania R. Castro Resposo

New York: Asia House, 1971; 199 pages. \$4.50

Universities in Southeast Asia confront a common dilemma: as an exported version of a colonial model, they are chartered to pursue intellectual values and to maintain high academic standards; as an institution in a country with a relatively low national income, they are expected to respond to the demands of students, politicians and the public at large. Can the Southeast Asian universities meet the demands of the latter and still fulfil their basic academic commitment? The Philippines is an especially appropriate setting for this problem, for as T. H. Silcock noted almost a decade ago, “Of all the university systems in the region, that of the Philippines has shown the greatest adaptation to the Southeast Asia Region. It certainly has weaknesses, for the Philippine Republic is an innovator that may make false starts, not an imitator of traditional ways in

a radically different environment.”<sup>1</sup> With thirty-three universities in a nation of almost thirty million, the Philippines cast this problem in a unique mold.

In her book Dr Resposo outlines some of the basic problems of development which confront the Philippines—they include poverty, the inequitable distribution of income, unemployment and underemployment, and the uneven development of agriculture and industry. She summarizes, perhaps too extensively, classic definitions of the university and includes quotations of Western scholars such as Cardinal Newman, Abraham Flexner, and Ortega y Gasset. From the writings of these and other authorities, she distills a definition of the University as a “community of learning engaged in the pursuit of truth,” and then specifies the basic functions of this community as teaching, research, and service. She finally operationalizes these functions by breaking them down into measurable categories and proceeds to apply them to the Universities of the Philippines.

The data in this study are gathered from primary and secondary sources, and Dr Resposo uses no formal instruments such as interview schedules, or surveys. Her study is a synthesis of published books, pamphlets, reports, University catalogues, articles and statis-



tics. However, this study is not merely an academic exercise using literary sources because Dr Resposo is a Filipino who offers her own knowledge of the local setting; her professional expertise is reinforced with many years of education, teaching, and administrative experience in the Philippines.

Dr Resposo is candid in her evaluation of the role of the Universities in the overall development of the Philippines: they fall short in adequately fulfilling the teaching, research, and service functions, and remain unresponsive to the basic problems of development which were mentioned above. She admits in her conclusion that "... this study contains no startling revelations beyond what has been intimated before in general ways by various observers of Philippine higher education" (p.169). Nevertheless she specifies and documents these shortcomings in terms of the low pay, poor training, and lack of incentives for research among the teachers; the emphasis in the curriculum for the vocational training of teachers on the liberal arts at the expense of science, engineering, and technology; the poor teacher-student ratios as well as the disproportionate number of women in higher education compared to those in the labor force; and the isolation of the University, with a few exceptions, from the developing local and national community. (Regarding the last point, Dr Resposo curiously omits among her exceptions the outstanding work of the Agricultural Research Institute of the University of the Philippines at Los Banos.) Essentially she recommends that both the Government and the Universities re-evaluate the goals and programs of the University in order to co-ordinate it more effectively with the development process in the country.

Dr Resposo has presented a useful and lucid description of the general role of the University in the Philippines, and the strength of her work lies in her ability to bring together the divergent findings and opinions on this topic. What the study lacks is a systematic analysis of development priorities as set forth by Government planners on the one hand, and specific procedures whereby the University can play a more effective role in the development process on the other. For example, she notes that "much of the failure of higher education in Asia to do its part in changing social attitudes is due to learning being 'out of joint' with respect to society and the alumni having their faces turned away from their own people and the villages in which their people dwell" (p.122). It is simplistic to argue that formal education should prevent individuals from disidentifying with their rural background; unless the development process creates jobs in rural areas and modernizes the institutional milieu there, one cannot expect the educated person not to turn toward the urban sector. The trick is for the University, along with other education institutions to work in conjunction with other development agencies so as to accelerate the transformation of the country side. In addition, Dr Resposo could have specified more clearly the differences in quality among the Universities in the Philippines. The University of the Philippines and the Ateneo are excellent institutions by Southeast Asian standards, and should not be lumped together for evaluation with lesser known, unsubsidized and second rate universities in Manila and Cebu. Despite these shortcomings the reader who is interested in the basic dilemma confronting the University in Southeast Asia will find this brief work stimulating, provocative and interesting.

James M. Seymour,  
Professor, City College of New York

#### Reference:

- 1 'Southeast Asian University'. Duke University Press, Durham, N.C., 1964. p.53.

## The Causes of the English Revolution, 1529-1642

Lawrence Stone.

Routledge and Kegan Paul, 1972. £2.00.

This most winning book on a hackneyed theme can be warmly recommended to anyone who has enough imagination and curiosity to wonder why revolutions in general happen and the English Revolution in particular did happen. Part I (Historiography) discusses theories of revolution and the social origins of the English Revolution. Part II (Interpretation) carefully surveys its presuppositions, preconditions (1529-1629), precipitants (1629-39) and triggers (1640-2). A few extracts can best give the flavour of the author's writing. What he himself has felt on his own pulses persuades us that we are going to learn something valuable from him:

"As a passive observer of 'les événements de mai' in Paris in 1968, and as an active participant in the crisis triggered off at Princeton by the invasion of Cambodia in May 1970, I have learned much about the nature and process of revolutions. In particular I have been made aware of the electric atmosphere of a revolutionary occasion, the drunken sense of euphoria, the belief in the limitless possibilities of improvement in the human condition. I have also been persuaded of the critical importance of the response of those in authority in determining whether or not the revolutionary mood will lead to physical violence and destruction, or to peaceful accommodation and constructive adjustment." (p.IX).

On page 10 Stone brings his subject into sharp focus:

"... revolution becomes possible when a condition of multiple dysfunction meets an intransigent élite: just such a conjunction occurred in the decades immediately before the English, the French, and the Russian Revolutions."

The author has raised excitingly all the vital questions on page 36:

"Assuming that there are uniformities, what sort of a revolution was that of seventeenth century England? Is it a revolution of a class in full decline, or of a class whose expectations were rising even faster than its objective situation? Is it a protest movement of socially frustrated and economically stagnant or declining mere gentry or of rich and rising gentry temporarily thwarted in their aspirations by the arbitrary taxation, the religious policy and the authoritarian rule of the Eleven Years' Tyranny? On the other side, was there a court group whose ever-increasing size, wealth and arrogance provoked the outsiders to rebellion? Or were Crown, Court, Church and Aristocracy all sinking—either absolutely or relatively—in power, wealth and prestige, and so tempting the outsiders to seize control? Can the two sides of the Civil War really be equated, as the Marxists would have it with the rising bourgeoisie on the one hand and the declining feudal classes on the other?"

Stone has pondered the spread of scepticism in seventeenth century Europe and suggests a philosophical framework in which to try and picture the images of the English Revolution:

"Once it was discovered that the earth was not the centre of the solar system, it immediately became questionable whether man was God's choice creation. As Donne put it in a much quoted passage:

'And new philosophy calls all in doubt —  
'Tis all in pieces, all coherence gone,  
All just supply and all relation.

Prince, Subject, Father, Son are things forgot'.

The last line holds the key to this passage, with its suggestion of the linked collapse of old authority patterns in both the State and the family." (p.109).



Finally Lawrence sums up:

"What was important about the English Revolution was not its success in permanently changing the face of England—for this was slight—but the intellectual content of the various opposition programmes and achievements after 1640. For the first time in history an anointed king was brought to trial for breach of faith with his subjects, his head was publicly cut off, and his office was declared abolished. An established church was abolished, its property was seized, and fairly wide religious toleration for all forms of Protestantism was proclaimed and even enforced. For a short time, and perhaps for the first time, there came on to the stage of history a group of men proclaiming ideas of liberty not liberties, equality not privilege, fraternity not deference." (p.146).

Some three hundred years later Gandhi took up this legacy in his own struggle against the British Raj when he remarked, "the more violence, the less revolution."

James L. Henderson.

#### TRACT 1

### **The Politics of Imagination**

Peter Abbs

#### TRACT 2

### **Pornography — the ultimate absurdity**

David Holbrook

#### TRACT 3

### **Towards a People's Culture**

Charles Parker

Obtainable from the Editors, The Gryphon Press, Brechfa, Llanon, Cardiganshire. (£1 a year, or 25p individual copies).

One of the problems facing any student of education is how to wade through the multiplicity of specialisms within the vast field of studies which the term education encompasses. Even when he has decided what area interests him most or what area is most important to him, he is then faced with an enormous spoil heap of publications and journals, learned and otherwise, with which he is supposed to acquaint himself. But seldom, if ever, is he encouraged to link up the fragments or attempt to view the whole. One gets the same impression reading most of the erudite contributors to the plethora of erudite journals. How refreshing, then, to come across a publication that is committed to asking fundamental questions and has the courage and good fortune to have radical thinkers whose lucidity and knowledge match their sincerity.

For me, TRACT is the most stimulating educational publication at present available in this country. TRACT 1, entitled 'The Politics of Imagination' by Peter Abbs, deals mainly with the need to wrench ourselves away from our overdependence on rationality and analysis, and in doing so replace a fragmented, moribund life style with a creative, dynamic way of life which respects and fosters the imaginative as well as the rational; which concerns itself with the quality of life rather than the accumulation of possessions; a way of life which seeks a culture in which each person's identity and the society around him are interrelated, in which there is a reciprocal creativity between the individual and the mass.

The opening pages contain a remarkably lucid exposition of the chaos that we, in our madness, regard as progress. He lays bare the reality of our non-culture in which individuals, stripped of their identity, are

becoming increasingly dependent on impersonal institutions, and then goes on to analyse how such a situation has come about. One of the root causes lies in the severing of the imagination from knowledge which took place in the eighteenth century. This has not only affected the way we think, but, inevitably, the way we speak. Our language is brittle and dry like a sucked egg. Verification and its attendant terminology have crushed the metaphor and the symbol in the cogs of reason.

In education too technocracy has become the driving force. Consequently, we are more concerned with organisation, structure, technique than with underlying rationale. A society whose main concerns are monetary gain, ever increasing production of everything and the fostering of social insularity, necessarily requires its educational system to ensure the youth emerge from the school factories with similar attitudes. Any society which postulates purely technological answers to social and philosophical problems is heading for disaster, a premonition of which we find in an article in the 'Times' dated 9.10.69. Many schools in the USA apparently have computer teachers and the article describes in glowing terms the affection and respect the pupils have for their computer teachers. Abbs comments forcefully; "When machines are elevated to the level of persons, when friendships with machines are urged forward in schools, and machines regulate the nature of the friendship, we have arrived at the furthest edge of technocracy."

The task of constructing something worthwhile out of the scrapyard of our present situation is thus a daunting one. Abbs suggests there needs to be a halt to the narrow analytic approach, and the development of a poetic consciousness, by which he means a dynamic process of becoming, of reaching out. Man needs his imagination, needs symbols—poems, songs, myths, fables, stories, pictures, games—in order to come to terms with the world around him and also to come to terms with and express himself. The pamphlet ends on a practical note: "'What can we do?' The cultivation of poetry in its broadest sense, the creation of symbols, the cultivation of style, the search for a numinous circumference: this is what is needed. And brought into action, into politics, it calls for an immediate moratorium, a suspension of all those technical and commercial activities falsely generated by an inhuman economy. It is, I know, an outrageous suggestion—insane by all modern criteria—but it is more than possible that anything which asks for less will not see us beyond the last quarter of the century."

TRACT 2, 'Pornography — The Ultimate Absurdity' by David Holbrook, and TRACT 3 'Towards A People's Culture' by Charles Parker take up some of the threads of Peter Abbs' article. David Holbrook shows that pornography is another facet of an appalling literalism which we tolerate at the expense of our imaginative and moral energies, whilst Charles Parker pursues Abbs' concern for the poverty of our contemporary culture and our language in particular. TRACT 4, which will be out by the time this goes to print, will consist of an essay by Fred Inglis, lecturer in education at Bristol University, entitled 'Manipulation and The People'.

TRACT does not receive a grant and does not take advertising: its survival rests completely on the sympathy and support of all those who are concerned with the quality of our education and culture. TRACT is worth supporting.

Michael Fielding.



## **Guidance and Counselling in Schools**

### **A Response to Change**

**Patrick M. Hughes, School of Education University of Reading.**

**Commonwealth and International Library of Science Technology Engineering & Liberal Studies.**

**Pergamon Press. Nov. 1971 252pp. Hardbound £3.25.**

The purpose of this book is clearly related to the subtitle 'Response to Change'. The author's declared aim is not to deal with specific skills or methodology, how to use tests, or counsel adolescents. In this you would be disappointed. Rather he is concerned with the principles underlying developments in guidance and counselling, particularly within the British Educational system.

There is so much poorly written work churned out today where the jargon is used as a substitute for clear thinking that it is refreshing to find an author using language for its original purpose. He conveys his message concisely and yet with a balance that does justice to most points of view. He never loses his original aim and elaborates his ideas by discussing in the main body of his work the three widely accepted aspects of Guidance — vocational, educational and personal.

He presents his belief that the function of education today is 'learning to learn' not as an academic cliché postulated by provocative psychologists but as the capacity for coping with new situations in the 'continuously expanding' and 'rapidly changing' demands for new skills where it is impossible to make any long term forecasts. In the U.S.A. it is estimated that 50% of the jobs available at the end of the seventies have not come into existence. This is frightening, as how much transfer of learning will our present pupils show when faced with redundancy then! Vocational guidance should be a continuous activity throughout the student's education, ideally from primary school onwards to early working life or college. In this development we cannot ignore or deny the vital importance of the effective aspect of personality.

Part II 'Mainly Educational' concerns itself with 'Selection and Elimination at Eleven' with an historical review and the dividing line drawn at 'Before' and 'After 1943'. He castigates the Norwood Report for its 'crude categorisation' of pupils' minds into academic, mechanically inclined or essentially practical'. In the process he outlines the changes in public attitudes, the influence of social class and home background on educational opportunity. He has a pithy way of making a point — 'the supreme educational injustice is to treat all children in an identical way' — 'erroneous views . . . that anyone can do anything he wishes if he but try and that we can enable anybody to do anything we wish him to do if we but try'. In later chapters he discusses Ability and Aptitude bringing together all relevant research evidence to help our understanding of the idea of heredity, environment, interaction and schematic behaviour which embraces 'we have to learn how to learn'. The reviewer from his own experiences knows how sadistic and injurious it is for subject specialists to expect remedial classes to sit formal examinations. The Comprehensive School, which if it is not to defeat its own purpose should use examinations to provide a picture of each pupil's positive attributes rather than highlighting his deficiencies. He issues a timely warning of the fallibility of intelligence tests and examinations when used for selection instead of allocation and that an 'observed score' is not an 'absolute true score'.

Part III 'Personal' begins with an account of the development of child-centred education with its philosophical basis that the pupil has a right to individual self-development and self-fulfilment, although he does not fall into the mistake of postulating that it is always

'ethically wrong to direct another person' if only that in the last analysis the statement becomes meaningless. The Child Study Movement was deflected, we are told, from its aim, when founded in 1928 as the first Child Guidance Clinic, of offering a psychological service to schools, parents, teachers and children, when Dr. Moodie broke away in 1932 to follow the American pattern of concentrating upon delinquency. This reviewer is largely in agreement with the author when he says that 'the idea, for example, that the emotional and motivational aspects of peoples lives should be the particular province of the medically trained person is indeed a curious, even bizarre notion'. The build up of research evidence in recent years not only from psychology but sociology and anthropology has shown the importance of both inter-personal and social-environmental factors. Although tested interests have undoubtedly played a large part in the insistence of 'medical supervision' of 'laymen' anyone with experience in this field would agree that the psychosomatic aspects of so many psychological reactions recommends a close liaison between the medical and counselling services which is the reviewer's own practice within the comprehensive school — the school doctor is the first to acknowledge that this is a mutual benefit! It is no longer appropriate to think of all deviant behaviour as an expression of illness: to do so today would rapidly engulf our own society into the concept of the hospital state. Even the doctor/patient (meaning 'passive') model is antipathetic to the best educational practice of encouraging active participation in the learning process.

The final section concerns itself with the 'Implications for the School'. Guidance, remembering the needs of youth in a bewildering and complex society, cannot any longer be seen as an incidental commitment but as an integral part of education. As Wall has pointed out recently 'for the whole of the adolescent period the guidance function of the school is as crucial for learning as is curriculum content'. The essential aim of guidance and counselling is 'to help pupils solve their own problems so that they may be reasonably well adjusted and happy at their current stage of development, take maximum advantage of the educational situation and make realistic plans for the future.'

One appreciates that the in-service training courses begun in the Universities of Reading and Keele in 1964 are only a beginning and the author's own awareness of the dangers and limitations go a long way to relieve the anxiety which many feel that the comprehensiveness of the course is at the expense of depth and understanding particularly in the field of personal counselling. This presupposes not only a stable personality but an absence of psychological defences which become too easily evident in the counsellor's relationship with staff as well as pupils. However much the reviewer is in accord with the author's ideal concepts of Guidance in the school environment, they pale into insignificance against a background of emotional disturbance at least in the schools of our large cities. Although this is only one aspect of guidance and possibly not the most important yet indisputably it is the most urgent and cannot be ignored on compassionate grounds either from the pupils' point of view or from that of the staff.

The references at the end of each chapter are relevant, well chosen, and extremely helpful. The reviewer has only one complaint. Why is only a hardbound version available at £3.25? For a book on 'principles of guidance and counselling' it is unfortunate that the price will deny most teachers the excellence of what it has to say

Fred Roberts.



# Letters

Extracts about Volume 53.

The 'New Era' seems to be the answer to so many things that I have been considering lately. . . . I had already started on 'Education through Art' and the articles in the 'New Era' have helped a great deal.

I have felt intellectually bored since the beginning of my teaching career and my first school did nothing but harm for my modern ideas.

I shall be subscribing to the 'New Era' and have requested that it be included in the local library.

30 January 1972, Cardiff.

Christine Godfrey.

Thank you for the quite fascinating issue of the 'New Era'. I will certainly plug it with the County Library. And how refreshing to find 'anarchy' used in its true sense, but if you want converts to the idea you will have to find a new word for it.

24 January 1972, Bristol.

(Rev.) James Wharton.

Thank you for the 'New Era', which I enjoyed reading very much and which contains ideas very relevant to the present art educational scene.

Professor Dr Max Klager.

31 January 1972, Padagogische Hochschule, Heidelberg.

I write to acknowledge with grateful thanks the January copy of the 'New Era' which gave me great pleasure to read. It arrived just in time for me to be able to make special mention of it in the INSEA newsletter which is to be despatched shortly to some 2,000 people around the world.

With renewed and grateful thanks and congratulations on such an excellent publication.

26 January 1972, Hereford.

Eleanor Hipwell,  
World President, International Society  
for Education through Art.

This is the first time your magazine appeared to me and I am very interested to know that your society is so active and producing such a high quality periodical. I must say that the articles are very good indeed.

Hong Kong.

Kwok-Fai Lee.

I am reading with great interest the recent copies of the 'New Era', and admire very much the World Studies Section.

I am using these in my graduate course: Education for World Affairs. This aims at providing teachers in our public schools with insights into such world issues as peace, development, environment, comparative cultures and human rights. We are always searching out curriculum materials and new techniques.

4 April 1972.

(Dr.) Helen C. Lahey.

School of Education, City College,  
New York City, NY, 10028.

Dear Mrs Reoch,

May I say to all of you who are concerned with the production of the 'New Era' that I am very pleased indeed to see the way it is developing. It is good to see the new names as well as those of our familiar friends on the Board. I do not know personally the actual editors, but the product you are all turning out shows signs of vigour and much intelligent thought and planning. I should very much like to have my little message of appreciation passed on to a meeting of the Editorial Board. Tell them we all enjoyed that typically flippant and humorous little letter by old friend Neill — quite a collector's piece to print in N.E.

6 May 1972.

Clarice McNamara.

27 St. John's Avenue, Gordon NSW., 2072,  
Australia.

Having just opened my latest copy of 'New Era' I feel impelled to write this letter. A more dreary and uninspiring edition of a magazine I feel it would be hard to discover. Duty bound I looked through it and found nothing relevant to the present educational turbulence and new ideas — there has been a revolt by pupils, as far as the 'New Era' is concerned it could have happened in the Congo!! In Fielding's Column he has reservations about Comprehensives of 2,000 plus, goodness, he is up to date, even Mrs Thatcher has come out against large Comprehensives!!!

In the 'World Studies Bulletin' on page 8 there is a lovely diagram with a heading 'Continuous Assessment'. I suggest the author read 'What do I do on Monday?' by John Holt in which he shows the absolute futility of assessing and grading.

I work in a school whose headteacher is 35 and most of the other teachers are under that age — I just would not dare show a copy of 'New Era' to any of them, as they would want to know if I really was going into retirement at last.

I feel that 'New Era' is all about education but not about children.

John Hertslett,

5 June 1972

33 Spencer Rise,  
London, NW5 1AR.

Notre section a entrepris une publicité pour le 'New Era'. Nous avons fort apprécié les articles parus en français.

Henri Biscompte.

Bruxelles, le 25 juin 1972,  
Bd du Souverain, 105.

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## Failure of Therapeutic Communities

Our attention has been drawn, by Mr M. W. Stephenson the Headmaster of the Bredeinghurst School, London, to the following statement appearing in the April edition of the 'New Era' at page 127 — 'The local authority appointed a new Headmaster whose attitude was opposed to psychiatry'. Mr Stephenson has been identified as the new Headmaster referred to and assures us that the reference to his opposition to psychiatry is completely false. We apologise to Mr Stephenson for any embarrassment this publication may have caused him. — Editors.



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# Deschooling Further Education

John E. Olford

Ravensbourne College of Art and Design is situated amid fields and fish ponds in the green belt of the Greater London Borough of Bromley. It was established when the Dip.A.D. scheme was launched, and represents the merging of local colleges of art and design to form one college awarding the Diploma in all major fields. It also has a 'vocational' school, and a department of film and television. It has faced, and survived, most of the troubles which affect this sector of education, including, of course, the fierce debates that have raged over the place in a students' course of the study of Art History, and Complementary Studies.

History of Art is presented in the idioms of the history of ideas and social history, where which the activities of painters, sculptors, architects, designers of costume, print, image, furniture and much else besides have reflected and affected the course of events. Exams have recently been replaced by a system of continuous assessment, and, in the final year, the submission of essays on prescribed questions, plus an essay on a freely chosen topic in which there is evidence of critical evaluation.

For Complementary Studies, students are allocated to particular Tutors whose main task is to induce each student to embark on a piece of self-initiated work. This must include a written element to allow for assessment of intellectual abilities; but it may be a part of a wider project. Submissions have included novels, volumes of poetry, ecological surveys of the College Estate, performances of dance, multimedia productions, autobiographical studies as well as presentations of essays in the history of art or of some topic closely connected with studio work. Most of the changing techniques of modern mass communications have, not surprisingly, been exploited to the full.

Students are encouraged to view the college, its staff and its facilities, as constituting a set of resources — if only for information about what other resources are accessible. They come to realise that all the resources are finite, and this fact must be incorporated into their brief. It must control the quantity and the presentation of work. The use of libraries, museums and other institutions is very much encouraged and valued. Very little of the work that has emerged from this scheme has aimed at minimum requirements (3,000 words). Instead it has produced a range and depth of material which has surprised us annually. Some of it has reached the College Library shelves, and, recently, one piece of work was accepted by a commercial publisher.

## II

In his essay 'Creativity and Problem Solving' ('Creativity and its Cultivation', ed. H. H. Anderson, NY: Harper, 1959, p.162f. vide 179f.) Ernest R. Hilgard poses five questions with respect to any proposed 'educational program': to find out if it encourages 'creativity' in his sense of that word.

- “1. Does the student **initiate** inquiry on his own, or only inquire along lines set by others?
2. Is there opportunity to **exhibit** and **take responsibility for**, successive evidences of creativity, even though the created items are not '**distinguished**'? That is, does the student learn to take satisfaction in **small evidences** of creativity?
3. Are there opportunities for the student's original work to be judged according to **individual** progress rather than according to group norms?
4. Is there time in the program for a substantial investment of time in idiosyncratic specialisation? By this I mean unusual interests which do not necessarily lie



within the standard academic disciplines, e.g. the history of boating on the Missouri River, the role of herbs in human affairs, home made musical instruments, the changing pattern of comic strips etc.

5. Is there evidence that the progressive changes during the academic year are toward **greater diversity of talent** rather than toward greater conformity?"

Of course, the notion of self-initiated-other-directed-work is a familiar one, and has been widely used and highly commended. It is not my purpose here to recommend it, or to suggest that Ravensbourne College scores high on Hilgard's test. It is rather to draw attention to some of the difficulties we encounter in its implementation, and to point to a possible connection between these difficulties and some of the current, fashionable, talk of de-schooling society.

Broadly speaking our difficulties are of three sorts. First, there are students who find the proposal of self-initiated work wholly incomprehensible. That is not to say that they cannot carry out tasks set for them. On the contrary, they arrive in our sector of further education with excellent 'O' and 'A' level results and can carry out similar tasks with distinction. They are in possession of many facts, but they do not seem to realise that knowing-that something is the case results from knowing-how to ask questions to which factual answers are answers; or that there are many different sorts of questions to ask, whose answers result in the organisation and evaluation of factual answers. They seem to suffer from atrophy of curiosity, and can easily dismiss the invitation to embark on student-chosen projects as a sign that the staff can't think of anything for them to do.

Second, there are students who have the know-how and deploy it well in set performances, but who can mistake an opportunity to engage in self-initiated work for a challenge to provide evidence of a capacity for the spontaneous generation of culture. They construe spontaneity as a special kind of performance which their existing skills smother, or

which they could master if only they had the chance. They need to be reassured that spontaneity is not a performance, and cannot therefore be smothered nor mastered, but that it may be displayed in many familiar sorts of performance. Without this reassurance they are entitled to complain that it is difficult to respond to an invitation to do something that cannot logically answer to a description.

Third there is the problem of finding staff who are more interested in promoting and directing a student's interests than in constructing and following an edifying syllabus. Of course, there are syllabuses in the system, but they tend to be written retrospectively. What has been done does provide pointers to what may be done to meet difficulties e.g. of the first two kinds. So lecturers are booked, seminars planned and discussion groups organised to prime interests of various sorts; but mainly of the sort that have occupied students in the past year. Staff have to be found who want to pursue their own interests, and time and facilities must be provided for them to do so manifestly. Students will join them in the pursuit when the interests coincide. This is the best sort of induction to self-initiated work. It also provides the most natural setting for individual tutorials, and the support, encouragement and advice which they transmit. Finally the concern with individual progress rather than with conformity to group requirements is best articulated in this relationship.

### III

Whether or not one agrees with Ivan Illich, that we are living in a society of compulsory producers in which man is pictured as a bottomless trashcan, and that we must de-school society if we are to achieve conviviality rather than competitive consumption, there is something in his proposals which may serve to schematize ideals of 'autonomy' to which one may subscribe on other grounds. Like many puzzling slogans coined by enthusiastic educationalists 'deschooling' makes sense in the context of institutions of further and higher education: that is, in the context of institutions which can be used by people who have the necessary equipment to turn the enterprise into an enriching personal experience.



Clearly there must be a continuation of schooling in higher education if people are to be fitted for professional work. Students who aim at privileged entry to any occupation, or at entry to a privileged profession must be clear about this — whatever may happen to them on graduation. But for all students some of the time, and for some students all of the time, there is a corresponding need to be weaned from schooling; a need which will not be met by more schooling, however characterised: e.g. as advanced, general, creative etc. For we are dealing here not with the content, but with the conduct of schooling; and the crucial aspect of the latter is that initiative passes from the teacher to the taught. The same sort of transition occurs in business life, when the apprentice is left 'on his own': to take responsibility and demonstrate his worth. We might learn a lot from the analogy.

If young people were to regard further and higher education in this light, it would be possible to rethink arrangements about their financial support so as to reinforce commitment. At the same time one might reinforce commitment to the standards of acceptable conduct within the colleges in which work is carried out, and in terms of which the 'apprentice' construes the significance of his chosen

tasks: a move which should help students to acquire the much commended 'cognitive perspective' in the performance of tasks. The term 'perspective' suggests recourse to techniques which (more or less) guarantee fidelity in the representation of reality; and the suggestion sets a lot of tricky problems which cannot be discussed here. Suffice it to say that, taken with this sense, commendation of 'cognitive perspective' serves to remind us of the dangerous distortions of a specialist's view of the world. But it also places us under some obligation to specify 'techniques' calculated to produce the desired effect.

A great deal of thought is called for on this matter. The institutions of a framework for self-initiated work needs to be backed up with systems aiding the mobility of students so that they can make the best use of all the institutions which constitute their 'resources'. Again, their financial support needs to be conceived in terms of the work they have set themselves to do and the results they come up with. The institutions themselves must acquire the character of workshops in which the applicant joins work in progress (and dare not shirk) whether that work be in pure mathematics, the etymology of Greek verbs or the design of furniture for spastic children.

---

## Folk Music in School

Tony Hurlin

There was a time, not so long ago, when it was fashionable for those involved in folk music to philosophize about the nature of the music. The intention was, I suppose, to develop a means of categorizing it as being just a little different from other musical forms. One of the most intriguing questions raised was why certain songs, apparently with little to commend them in either their words or

tune, should inspire singers to learn them and even go as far as to teach them to others. One suggested reason was that certain songs are easily acquired and readily available. They are, if you like, popular.

Now it's quite fascinating to apply the same question to the development of folk music in schools. Perhaps I should state clearly that



I have nothing whatever against 'Skip to my Lou' or 'Kumbaya' or 'Go Tell Aunt Rhody'. In fact I must confess a rather nostalgic affection for such dated folk song pieces as 'Sweet Nightingale' and 'The Keeper Would a Hunting Go'. Indeed I have used all of these songs for teaching guitar at both primary and adult class level.

I have found these lively little tunes with an immediate appeal very useful, largely because of their simplicity and familiarity. What I do find so saddening is that interest in what is in fact a huge corpus of songs with enormous educational value should fade away at this rather shallow level.

That these neglected songs have an educational value, let alone a value in their own right, is in my view, beyond dispute. What does puzzle me is why in a country with such heritage of folk culture, a far greater use is not made of folk music as a teaching aid. Indeed, were I to set out to justify the direct teaching of 'Folk Culture' as a subject which merits curriculum time for its own sake, I could make a reasonable case, but I feel that this would only tend to perpetuate the idea that 'Folk Art' is something different, something from another age, something to be regarded as diverting or quaint, rather than a music which is vital, emanating from the values of society past and present. For this reason I favour the integration of folk material in various areas of the curriculum.

Now I know how difficult it is for teachers, especially those working at primary level, to develop a detailed background knowledge of the many subjects that they will be required to teach. I can imagine the horror as I approach my colleagues at school with, 'Now that you have developed your teaching of reading, mathematics, needlework, pottery, environmental studies, P.E. and games to a competent level, how about getting down to some serious folk music?'

Perhaps in the secondary school greater difficulties may arise as the various heads of department try to decide exactly who will teach this subject. There are certainly teachers of music who find it hard to come to terms with folk music at all. They tend to see it as some-

thing embryonic, and are suspicious of it because nobody in particular wrote it and because such features as time signatures are impossible owing to its free rhythms. The English department may feel that as certain ballads have considerable literary value then they should be regarded as part of their domain, the historians may lay claim owing to undoubted historical interest, and the newly formed departments of sociology will see the songs as relevant social commentary and feel justified in including them in their own area of study.

Yet I fear that only a handful of teachers will include reference to folk song in their lessons simply because so many cannot. In many cases they are unaware of its existence. At first sight the material of 'real' folk song is as unfamiliar to them as it is to their pupils. The songs of work on sailing ships, in our mines and factories, and out on the land, the great poetry of our great ballads (other than 'Sir Patrick Spens') and the mystery of our seasonal and ritual songs will remain undisturbed like the contents of so many resources rooms. No one knows what is there so how can they use it? This is the price we pay for the neglect of our folk culture, something so fundamental to us. It's a vicious circle so difficult to break.

Recent attempts to introduce folk songs into schools failed drastically. Certain record companies and publishers thought that they could slip in a package of folk song and dance music recorded decades ago from rural performers whose life styles in themselves are worth study and expect young people of the seventies quickly to come to terms with it. It obviously came to their ears like African tribal music. How were they to see that it was anything to do with them?

Nearer to the mark were the materials produced by Humanities Project. Here was an attempt to provoke discussion by use of prose, poetry, visual material and some folk music. In such a context songs centuries old such as 'We Poor Labouring Men' and 'Nancy Of Yarmouth' can relate to young people faced with the prospect of hiring out their



labour or leaving home to work away. These packs are readily available and could be useful to any teacher wishing to begin integrated teaching of folk music.

If integration of subject material, including folk music, is intended then it would be best to begin with a region of interest which is as wide as possible. One thing which interests 60% of all secondary school pupils is leaving school, for this percentage leaves at its first opportunity. With a working life ahead of them a general theme of 'Going to Work' would introduce the teachers and pupils to industrial folk music and provide some wide ranging points of interest for discussion. An excellent starter would be 'The Iron Muse'. This is available on Topic Records, a specialist folk music label.

These songs and tunes from the Industrial Revolution to the present day are sensitively performed and well chosen. They raise a variety of issues concerned with working in an industrial society, unions and union membership and problems at work. At the time of writing one can imagine rich discussion arising from 'The Durham Lockout' and the 'Blackleg Miners'.

It's in the evening after dark,  
When the blackleg miner creeps to work,  
With his moleskin pants and dirty shirt,  
There goes the blackleg miner.

Well he grabs his duds and down he goes,  
To hew the coal that lies below.  
There's not a woman in this town row,  
Will look at the blackleg miner.

O Delavel is a terrible place,  
They rub wet clay in a blackleg's face,  
And round the town they run a foot-race,  
To catch the blackleg miner.

And don't go near the Seghill mine,  
For across the road they stretch a line,  
To catch the neck and break the spine,  
Of the dirty blackleg miner.

So join the union while you may,  
Don't wait till your dying day,  
For that may not be far away,  
You dirty blackleg miner.

This particular song and many others on the record could be used as a starting point for discussion or formal research work into the period.

With younger children I tend to work from points of interest often brought to my attention by the children themselves, as do so many primary school teachers these days. Most children have a self-generated interest in ceremony and occasion. They even create their own rituals through street singing games if no opportunity is provided formally. Seasonal work, so important with primary school children, can be enhanced by using folk music sources. 'Frost and Fire' recorded for Topic Records by the Watersons and material from a book of Mummers Plays by Alex Helm can create even greater interest in the seasonal customs of our country. For the last three years I've allowed the children to develop their own Mummers play from a basic idea from the book. The lines have become more ad lib and the costumes more outrageous with every year. Now that I've left the school the Christmas Mummers Play and songs may fall into decline, but I would not mind at all. Interest in folk culture must be self generated if it is to function in the right spirit.

To conclude I have tried to provide a list of books and records which in my opinion are suitable for making a beginning in the integration of folk song into the curriculum. It goes without saying that to use any material where it's not really relevant will serve little purpose. Any integration should be as natural as possible. In the first place it may be useful for any teachers who are interested, to familiarize themselves with this suggested material or any other at their disposal. Perhaps a visit to a local folk song club or a chat with any other interested teacher may lead to a real interest in folk music.

In the meantime I look forward to the time when teachers will feel able to reach for folk music on record or tape in the same way as they would select a map, projector transparency, pamphlet or packaged kit as a valuable teaching aid. There's a good deal of



spade work to be done before this happens. Somehow somebody has to find a way of restoring a pride and enthusiasm in neglected customs and traditions so that the experience of ordinary folk in the past may be related to the problems of today.

The following is a selection of basic material which may be useful to teachers wishing to include some folk music in their topic or project teaching.

James Kinsley, 'The Oxford Book of Ballads': O.U.P. £2.  
A. L. Lloyd, 'Folk Songs in England': Panther Arts, 65p.  
A. L. Lloyd and R. Vaughan Williams, 'The Penguin Book of English Folk Songs': Penguin.  
McColl and Seeger, 'The Singing Island': Mills Music, £1.  
Alex Helm, '5 Mumming Plays for Schools': E.F.D.S.S. 40p.

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Topic Records:  
12t86 'The Iron Muse'.  
12t110 'Farewell Nancy'.  
12t147 'The Manchester Angel'.

Argo Records:  
R.G. 538 'The Big Hower'.  
R.G. 502 'Singing the Fishing'.

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## Letter to the Editor

### WHEN SCOTLAND ROAD CAME TO SCOTLAND, G.B.

Dear Sir,

I feel sad if anyone still feels that they learnt nothing at Falkirk about survival — whether they slept on a soft bed or on the hard, dirty floor of a scout hut, were refused entrance and meals or got (and took as much as they could) of their money's worth — or if anyone feels that any second of that week was a waste of time.

In the summing-up of the conference it was asked whether this would be remembered as the year of the Bus or the Bust-up. This year is 1972; it is a decade since the Beatles were becoming nationally known and playing in the Cavern in downtown Liverpool, not far from Scotland Road. In his speech, Professor Carstairs spoke of 'the young people of today', but one of the facts which I think many of the objectors to the presence of some of these 'young people' at the conference forgot (or refused to recognise) was that the latter are the WEF members of tomorrow, let alone the people whose survival they were really 'prospecting' about. By contrast, the 'working party' of the WEF is determined to **include** in its discussion the school pupils whose fates are at stake.

The 'working party' **is** looking at the truth of what is happening now in 1972, not just intellectually and theoretically at The Human Prospect, Changing the Curriculum, (it was called 'syllabus' when I was at school), Economics, Psychology and Ecology. Just think how much the Bus moved people (in both senses of the word!) at the conference — far more than any lecture?

Education (as opposed to Schooling) — a leading towards the Good and away from that which kills minds and bodies, through learning — must wear the jacket of theory, whether it is scruffy or pin-striped, and however uncomfortable it is. If the jacket doesn't fit a new pattern must be made. With sincere apologies to all those who left the conference disappointed because, ostensibly, the agenda had not been kept to or because they thought, neh, felt that it had all been a waste of

time, I would ask them to consider whether or not this was because they were still only seeing the shadows of some truth on the walls in the form of the blue letters, the printed conference title and agenda — mere reflections of vast realities which in a very small way **were** tackled. The green (for growth!) bus may have seemed trite, but it was **there**: 'China' was not and could not have been. Terry (2 $\frac{3}{4}$  years) was there, and Terry will only be 31 years old, and only have a 'prospect of survival to and in 2,000 A.D. if we all, with our different personalities and beliefs, are willing to lay ourselves open to unexpected experiences and learning situations, willing to learn to trust and accept each other and to be educated.

What 'on earth', I ask, is the point of pontificating, voting on proposals about 'the future', 'survival', 'the human prospect', if in one week in fairly neutral surroundings 160 people with, on the face of it, no racial, religious or political barriers fought (albeit without H bombs, flick knives or fists) and showed **real** hatred, anger, hostility, insensitivity, rudeness, discourteousness, inflexibility, prejudice, unqualified or assessed judgement on sight . . . One could list all the manifestations of ignorance which (together with lack of love) go with civil, national or World War. In my (30 years of 'life experience' and education dependant) opinion, the interpersonal wars of the 1972 WEF conference could have become as destructive of our world as any chemical pollution. The Bus was attacked instead of 'the catholic minority' or 'communist infiltrators' and only saved from eviction by a small group of loving, co-operative 'teachers'. The whole world was at stake . . . and is. Each class with thirty kids is as important as any Summit Conference, when one just stops and feels about people and relationships . . . isn't it?

It is TRUST that is VITAL for SURVIVAL, but all I can dare to conclude as a result of being at Callender Park in 1972 is HOW IN THE HELL CAN THE UN. OR NATIONS TRUST EACH OTHER'S PACTS FOR PEACE, IF THE PEOPLE IN THESE NATIONS CANNOT TRUST EACH OTHER? If a small group of people of varying ages and outlooks cannot love, accept and be prepared to learn from each other in one week, intelligently, with lack of fear of emotions and with sufficient humility to forget their own problems, the billions of the world never will.

Yours,

ANNA CLAYTON



# Schools without walls —

## International Notebook

Free Schools, Schools Without Walls — whatever you like to call them — seek explicitly to escape the arthritic paralysis which, as they see it, belongs inevitably to being an 'institution'. They are not therefore part of any formulated programme of development. Nor are they to be located in any bureaucratic or hierarchial organisation. They arise out of many different concerns, on different initiatives, of individuals and groups of people who have perhaps little knowledge of the experience and aspirations of each other. Perhaps, I don't know, isolation, and the individuality and authenticity which goes with it, are part of what those concerned with Free Schools value.

Nevertheless, for those wanting to understand something of what is going on, the situation which presents itself is somewhat imponderable. What is the scale of innovation in this area? How widespread is it? How radical are the ambitions of the free schools, and how diverse or homogeneous? The information has not been easily available.

We must be grateful therefore to the WEF working party on 'School Without Walls' (convenor Mary Stapleton) for its effort in collecting together from diverse sources such information as is available about alternatives now offered to institutional schooling. We publish in this issue a few extracts from their notes edited by **Anna Clayton**.

The information is as accurate as we have been able to verify — but there will almost inevitably be mistakes, and of course these notes relate to only a few examples. Please write and correct us if we have got anything wrong. Write and tell us about alternatives to institutional schooling in your area, in your country. Write especially if you think you can give some kind of worked out expression to the purpose, the point, the ambition, the as-

pirations of 'schools without walls'. Write even if you think it's all ill-conceived and misguided.

### **PARKWAY: PHILADELPHIA: U.S.A.**

John Bremer, 18th + Market St., Philadelphia, Pennsylvania, U.S.A.

'The Parkway' of Philadelphia is like the Champs Elysée of Paris.

**Autumn 1968**, several of Philadelphia City's educational V.I.P.s were holding a meeting about how to cope with providing enough High Schools for their kids, and cope with violence, colour and truancy problems. Someone looked out the window and said they wished all the big empty spaces in the big offices, art galleries and museums of the Parkway could be used. The idea was born. One person there, had heard of John Bremer, M.A. (Camb.), 46 yrs., British born, who had returned to the States from the Leicester University Postgraduate Education Dept. in 1965. By 1968 Bremer was trying to amalgamate 2 Brooklyn schools (the Turn Bridges Project). John agreed to coordinate and direct the Philadelphia experiment. He began work immediately, and persuaded the Ford Foundation to grant 100,000 dollars for the first year. He was given an old gymnasium building on Market St., near the city centre.

All High School kids were given the chance to enlist — a ballot was held and 100 names drawn out to get as wide a range of students as possible in terms of colour, truancy, intelligence etc. Teachers were selected by a panel, including John; the ratio was one teacher for 10 students. Several Interns supplemented the home faculty — the actual extent of Human Resources included all those who offered their services as tutors, so that the kids had a large number of teachers and subjects available to them in February 1969 when Parkway began. John remained for the first year. This first H.Q. has since become known as the Alpha H.Q. because other Parkways have since grown up, as John originally envisaged. There is now also Beta, Gamma and Delta. The original H.Q. simply

(contd. on page 209)



had the secretary's office, John's desk and some lockers for the kids.

"The whole city is our school and community".

"The city is our only curriculum and there is nothing else we need learn about. The city is our campus".

'Parkway' survived its founders departure after the first year, and has been integrated into the City Education program, i.e. is financed as part of the 'public system'.

The kids were not just left to roam at free will; for one thing, the police were already pretty hot on the trail of truants in 1969 and Parkway students had to carry identity cards with them when going from class to class, museum to factory. A close contact was maintained on a one to one basis with tutors, and weekly meetings were held, so that the management of Parkway became the responsibility of the kids and faculty (staff), i.e. more democratic than the average high school, or modern English Comprehensive. John did not expect headship status, though he was often subject to appeals to be more active and authoritarian from those who found the **lack** of direction from others about what they learnt too difficult!

## FABRIX, HAMBURG, GERMANY

FABRIK (factory) was started at the end of July 1971 in Hamburg, Germany by **Horst Dietrich**, graphic designer and artist, and an architect, **Frithelm Zenner**. They wanted to set up a centre where artists and the public could meet and work together. The founders thought that the young of Hamburg lacked opportunities to discover their own talents, and underground culture. They converted a factory to a studio, built a workshop, darkroom, boutique, disco, coffee bar, theatre, work area and a gallery.

By December 1971 there were 12 full-time workers who ploughed the profits on their own work back into Fabrik. The factory is open 11 a.m. to 2 a.m. seven days a week! About 250 people call in a weekend. A circus has visited. Plays are discussed as a way of counterbalancing the passivity of T.V. Dietrich and Zenner plan to start a newspaper of art and politics to counterbalance the conservative German press.

When a crowd of angry teenage Rockers came to break the place up, one night, they

ended up joining the activities. Now they are regular visitors.

Questions: Where does the money come from to finance the project? No 'council' objections?

## NEW DELHI

Source of info.: Children's Rights No. 1.

'**Why not?**' ('a centre for total education') began in 1970 in New Delhi. It is one attempt to find an alternative to the universal predicament of the present educational systems, which at best merely reflect the unadventurous states of minds of their communities.

The centre was initiated by Mrs Jo Haines, formerly an art teacher in New Delhi, and Dr Sheridan Speeth, a psychologist and toy designer, in response to the needs of their own children. An Indian social organisation offered the use of land and buildings, which included a small school in Mehrauli village, next to an ashram — the Ashok Vihar mission and youth hostel.

At first, it was for Indian and Western kids from 3 to 13 yrs. Now it is open to parents, brothers or sisters, friends, anyone who wishes. Many non-professional teachers have contributed e.g. musicians. As it's a **community** project, it involves local farms, crafts and health programs, but it also tries to be **international**.

The shape and activities of a day are varied and flexible. A zoo grew up, and is a focus for many other happenings — ('children learn much about themselves and natural processes by living with and observing animals.') Involvement is spontaneous; responsibility ultimately depended on the individual child and if a child wants to get away from general activity, the building provides quiet corners.

Creative tools used: a Bengali story teller's art led to drama, pantomime, music and puppetry. The local potter was available. They play games, learn about gardening, growth, dance — often relying on these media as a common language. Picture writing has developed. Equipment was home made from scraps, and a series of activities emphasizing scientific principles instigated. And the kids' right to enjoy living was safeguarded.



## SCOTLAND ROAD FREE SCHOOL, LIVERPOOL, U.K.

John Ord (26 yrs.)  
Bill Murphy (26 yrs.)  
Dave Stevens (26 yrs.)

Sources of info:

Liberation Teacher Ass. Journal No. 7,  
Children's Rights No. 1,  
Times Ed., Guardian.

Perhaps the most famous of all England's 'Free schools', John Ord and Bill Murphy's 'School' in the notoriously grotty catholic area of Liverpool, **Scotland Road**, has now had its first birthday. While it poured with rain on to the filthy streets of Deptford, the week ending July 8th and 9th 1972, the 'worst primary school of London's State System' (thanks to the broadmindedness of the headmaster), opened itself up to an invasion by several hundred people of 3 to 6 years, concerned about and with 'Alternative Education'.

"They are coming from THE Liverpool free school . . ." people said, and then THEY arrived. A group of kids came in and down the typical stone steps of the State's Victorian primary school buildings, together with their teachers. They were tired, hungry, and **kids**. Kids with rich Scouse accents, and healthy appetites. "They are going to do a play", we were told. After the climax of their arrival the kids and the adults from Scotland Road soon got lost among the crowds, but on those days they were cross-examined, and closely watched.

When the workshop's adults demanded a mass meeting — the kids walked among us, whispered and generally protested in their way. Later I asked a lad of 12 or so. "Do you like your school?" "Its GREAT", "Why did you go there?" "My mam sent me". An old truant? Now Dave Stevens has joined the editorial board of Children's Rights. Already the founding staff have altered.

What has been achieved since they began?

**The Beginning: Opened 14th June 1971**, described then as 'Free', in the Guardian (18.6.71), because "the school belongs to the community, not to the education authority" and as part of a registered charity 'The Community Trust' started some months before.

**That summer**, five kids, aged 10 to 14, described by John Ord as 'extruants' or 'behaviour problems' were taken in for some pilot scheme, run in a local youth and community centre, with £112 raised from selling books

and raffle tickets, and 'a lot of energy and faith', it ended with **sixteen**.

On **September 20th 1971**, 30 children were attending in 'Everton Red', YMCA Club. **Christmas** was spent in decorating a four roomed house and a fruit shop, for an office base, at 149a Limekiln Lane, as things were really growing. By 7.11.71 they had had 70 kids and a waiting list. More premises were essential; a disused 'school' building was offered to them for the kids, and though Liverpool E.A. were still refusing to offer free meals and provide financial aid, they did say they would consider lending second-hand furniture and the use of county sports facilities.

Come February 1972, the Guardian quoted a roll of 46 11 to 14 year olds, a staff of 5 qualified teachers — "lots of people come into the school, do a few jobs, and end up teaching the kids", though, said John Ord, the 'school' was now in a Church Hall, in Stanfield Street.

NOW? Dave Stevens reports in Children's Rights, July 1972, Liverpool E.A. have given the Trust a former E.S.N. special school; given Scotland Road free school 'a permanent home' and 'at a peppercorn rent'.

## BOROUGH OF CAMDEN ILEA, DO2, LONDON

South Villas Comprehensive,  
2 South Villas, NW1 485 2334.  
Roger Marks and Helpers.

SVC was opened in January 1972 at request of 8 local kids, aged 7 to 15 years. ('Hard core truants' as the ILEA describes them!), with no qualified teachers, no premises or equipment and therefore operated 'as a tutor scheme', up to March, in a local kids own house, using students, unemployes mums; anyone plus free-time. Then a local TT College offered the use of craft workshops and towards the end of term Action Space loaned accommodation.

To begin with food and stock etc. were paid for from donations, then the time came for it to be necessary for them to find a home and they applied to use a disused goods yard, with buildings (for use as an experimental school for school refusers').

In April 1972 the school was catering for 9 kids aged 7 to 15 years and on 7.4.72, the DO2 (ILEA) inspector approved the project! Still, it has no permanent premises, though a summer term of 24.4.72—14.7.72 was planned. They had by now 2 full time teachers



(1 voluntary, 1 paid £10), 4 regular part-timers and several occasionals, and ILEA has said the would be prepared to pay the salary of 1 full time qualified teacher and to provide £1,500 by at least 6 months after the use of permanant premises had happened.

A request has been made to Camden Borough Council for funds also for help and conversion costs, salaries etc.

### **THE ARK, OXFORD, U.K.**

Elizabeth Hibbert, Rowena Bartlett, Rosemary Howett.

Source of Info: own blurb; personal contact +SWW member

The Ark is in a lovely house in a rambling garden, in a wood. In reply to a query from SWW on 10.2.72 the then secretary of the Ark wrote: "As far as the community is concerned, we consider ourselves a blue print for other schools in the sense we are trying new, but quite simple and ordinary ways of dealing with children". If the Ark is isolated, but it is so important, and what it is doing is so important, it will ultimately affect the state system, claims Elizabeth Hibbert, who says the most important things is that the people, the adults and the children in the school are able to 'act in true'. We differ from Summerhill, I do not think there is any other school like ours, because at Summerhill there has always been Neill and his wife". At the Ark democracy works (once people are acting true').

The Ark is a non-state primary school in a wood up a hill, it could be anywhere. It's beautiful and there is a donkey. Idyllic surroundings are not the answer, but PEACE is essential, says Elizabeth Hibbert.

Four years ago (in 1968) the Ark began at a small bungalow Julian Stowe Cottage (home of present teacher) basically as a playgroup, for a few children of parents friendly with each other. As it grew, it moved into Jean cottage, a much larger house, and which accommodated approximately 16 kids in the Little Ark (Nursery), some part-time, some full time. Big Ark (Infants) has 6 children aged up to 'rising sevens' in the improved stable/barn behind the house, and have children whose learning capacities are being killed, or otherwise may have been handicapped by over stimulation (at a stage when E. Hibbert considers physical development rather than concrete cognitive development is a most decisive theme.

If we actively encourage a child in any way, it is to be himself and to feel a growing sense of trust himself.

**June 1972** the staff, at present, consists of:

Infant Class:

1 graduate, ex-London infant teacher and mother of little girl who attends the Ark.

1 man, who has previously worked in an 'authoritarian children's home'.

Nursery:

Ex-reporter, a 23 year old member of large family.

Floater:

1) pre-nursery nurse training school leaver.

2) graduate from Antioch, USA.

Principal/founder — Elizabeth Hibbert, who began the Ark because she was concerned about the need for alternatives to state education and who attends twice a week to advise and every Tuesday night at the long, intensive staff meetings.

Secretary — graduate SRN teacher, mother of 2 children of Ark.

Financially the Ark has managed to survive its first four years with the help of donations. It is a registered charity (and small daily PPA type fees are charged). The Ark does not wish to serve only the elite of Oxford nor only the academica of Oxford and can easily be reached from one side, by the 'other half' of Oxford.

In September 1972 there will be staff changes (it is hoped more people will come over from Antioch, USA) but the philosophy of the Ark is such that the Ark will only be flexible to personal changes — what the Ark stands for will outlive its present staff.

### **PARKFIELD FREE SCHOOL, MANCHESTER, U.K.**

32 Parkfield Street, Manchester 14. 881 1788. (No. 2 p18).

The Grahams, The Jobsons, The Ravens, et al.

Run under the auspices of CRAG! Comm. Action Research Group, and a 'Community Alternative' project towards a free and integrated society which began with teachers but no money, buildings (one later purchased with borrowed money).

No stimulating resources and no response, initially from their LEA — Manchester Ed. Committee.



However, school lunches could be provided with money given by a Community bookshop, and a weekly outing with money donated by the CRAG Community Food Co-op, for the kids of 5 to 10 years old at the school which has grown in a slum clearance area. The building first used was 'unsuitable' and not even large enough for there to be 15 kids (at least), but the people who have created Parkfield feel so strongly about the need for people (adults as well as kids), to be free from fear and authoritarianism, but also about their smallness in the largeness of the state system. . . . Parkfield seems to be one of the alternative schools which has arisen from within the community (though also connected with 'Community' people) as the result of a demand created by personal dissatisfactions with particular cases (as is true of Stand Green C. School).

Courageously, though, they have taken the plunge as at the Parkway Program of 'risking' allowing kids to be free to choose, regarding attendance.

#### **KIRKDALE CO-ED & PROGRESSIVE DAY SCHOOL, SYDENHAM, U.K.**

or South London's Alternative Day School  
186 Kirkdale, Sydenham, SE26. 778-0149.

John and Sue Rowsland

Sources of Info: Own blurb, Children's Rights No. 2 p18.

Kirkdale is an academically, operated, fee paying, free school, but one where "what we are concerned about is that our kids are happy, at school, not so much that they are being equipped for the competitive society of which they are part", said one of their teachers at the John Evelyn Workshop in Deptford, 8.7.72, 6 years old, well established and parent initiated, and run and owned (this parental concern seems to produce a different type of free school from e.g. Scottie ed. or South Villas — more 'middle class' perhaps, which means the objections or reactions to the State provisions and often the need for the schools, are different), Kirkdale has a glossy printed brochure reminiscent of a direct grant prep school in a provincial town and like the Ark, tries to provide 'whole food' meals. Cf. the Ark Nursery, Oxford. Kirkdale aims to provide an environment in which children can develop freely in relation with the community of other children, parents, teachers and friends — feeling similar to Elizabeth Hibbert of the Ark's, desire for people, kids and adults, to be able to 'act in tru'. Kirkdale kids are 3½ years to 13 years in 3 age groups.

Kirkdale has a nice house, a garden and 4 principlees worked out (for the 'staff' to follow).

- 1 **Loving Relationships** — for this, children over 8 years have teaching groups, and family groups to cope with.
- 2 **Self Regulation** — for this no timetable of classes is made. Children are encouraged to choose, but the staff have to be prepared to respond to demands on request, if a child's need is not already provided for.
- 3 **Curiosity & Learning** — for this restraint is withheld and lack of curiosity investigated; there is space, high teacher — pupil ratio and good equipment provided.
- 4 **Enquiry rather than Dogma** — (related to the Law about the Teaching of Religion in schools).

Kirkdale seems to be the sort of school in which one would wish to have one's child, and in which one would wish to teach, but with the space and the healthy food is somehow, I feel, poles apart from (and hence isolated and remote from) the very real grotty urban problems of e.g. Scottie Road, or Islington. However, after 6 years it has already been through many battles.

#### **ISLINGTON COMMUNITY FREE SCHOOL, LONDON**

Registered Charity

Carter/White Lion Street Community

Peter Newall, Alison Trufitt

Sources of info: own blurb — Time Out's Book of London (Educ. Section)

Cheques to: First London Free School, c/o 73 Highbury New Park, N5.

. . . Said one of the DO3 (ILEA) inspectors on 3.7.72: "the free school people came to our meeting, but I don't think they will end up getting money from ILEA — I am not very impressed by these amateurs who think they can do our jobs better, than we professionals . . ." (Peter Newall is a former deputy editor of the Times Educational Supplement and Alison Trufitt Educational Correspondent of the Evening Standard.) "... They might get some money from Islington Borough though."

**July 1972** The Islington CF School has had support from the Council and has therefore been able to obtain a building (in White Lion Street, N1, a poor area on the edge of classy Barnsbury), for its proposed non-fee-ing school for 50 kids up to the age of 13,



where they will be 'free to follow their own interests'. The people consist of a working group of 20 people (from teachers to a speech therapist), who will be basing their school on two related principles, with a full time adult/kid ratio of 1-10.

1 that real learning is only possible when it springs from each individual's own will and interests.

2 that the aim of education should be for each individual, increasing, understanding of and participation of his own environment.

And who hope also to involve (already willing) outsiders as e.g. workers in local factories etc. and they have already started a register of such people who wish to become 'involved'.

Involvement of outside scholars leads to the question of community and this is certainly one of ICFS's considerations, hence e.g. proposed playgroup, community launderette etc. They are also concerned with attitudes to kids, i.e. that adults do not necessarily know better.

### **STROUD GREEN COMM. SCHOOL, LONDON**

16 Ossian Road, N4

David Khurt, Catherine Miller

Source of Info: own blurb/personal contact of SWN member.

Like the Kirkdale people, Stroud green say school should be a joyful, happy place, SG has arisen out of the demand and concern of parents living in the area who have only one state school to choose from, to which their infant school age children may go and who simply wish to have a school in their community (Stroud Green of North London); i.e. they are not concerned with fighting the system or identifying with any particular school of thought, (although some members have anthropological sympathies which have already effected education in schools through the effect of Rudolf Steiner Schools).

It all began in Autumn 1971. By Spring of 1972 the local area has been well circulated; there has been newspaper adverts etc. and then a meeting of people interested was called in Stroud Green Community Centre on 22nd April 1972. Everyone wanted, wants the school — but MONEY? BUILDINGS? — which factors cannot be handled in the same way as the Parkway because little children are to be provided for — and a house was found, nearly falling down, but adjacent to a large plot of land and hence worth £16,000.

Optimistic David Khurt persisted and a sympathetically minded Danish (anthropologically orientated perhaps) gentleman agreed to lend the money for buying the house, in June 1972, BUT the house is in such bad condition, the plans for opening in September 1972 will have to be delayed — especially as certain factions of Harringey Council have 'alternative' ideas regarding the land — where the proposed school would be. They hope, however, to have the house improved and staffed (many keen people are interested) for the 'little ones' by Christmas. Money for the staff, buying equipment etc. will have to be found.

However, David Khurt is interested in certain clauses in the 1944 Education Act, concerning voluntary aid to schools. At present voluntary aided schools are mostly Roman Catholic and/or Church of England. Why should our 'free schools' not become voluntary aided.

Some perhaps would not want to be voluntary aided, because then they would be too much part of the state system and be forced to conform, where they do not wish to, to Government regulation concerning education — unless enough people can get together and have the 30 year old Education Act dry cleaned and re-upholstered.

### **TUTOR SCHEME, LONDON**

Tel: 01-874-6212

An alternative, but not a school as such (nor a Tutor Scheme such as ladies attend, in Oxbridge when being 'crammed'); perhaps LEA's, especially ILEA, would claim to already have tutor schemes going, e.g. for long term truants or kids who have been suspended from school while still under the school leaving age. However, this 'Tutor Scheme' is not a part of, and therefore affected as much, and /or controlled by the state system, is FREE in this sense.

'Tutor Scheme' is a children's free tutor group — groups of kids of secondary school age and running in South London as alternatives to secondary school (be in comprehensive, secondary modern or grammar) with kids from Earls Court, West Kensington, Putney, Wandsworth, Camberwell and Sydenham.

It is already working — more children could learn this way with more adults to learn with so interested parents, teachers and potential; tutors are therefore asked to make enquiries even if from areas different to those already listed.



# Book Reviews

## Education and the Development of Reason

Edited by R. F. Dearden, P. H. Hirst and R. S. Peters.  
International Library of the Philosophy of Education.  
Routledge & Kegan Paul, 1972. Price £5.50.

This substantial volume is a compilation of twenty-eight papers of which ten (perhaps disappointingly few?) are previously unpublished. The first part is concerned with various problems to do with the characterisation of the aims of education and includes, amongst other items, discussions of attempts to conceive of education as a process of 'growth', or as the satisfaction of 'needs' and examination of the acceptability of 'mental health', 'happiness', 'socialisation' and 'creativity' as goals of education. The second part draws mainly on contributions from mainstream philosophy of mind and theory of knowledge (Pole, Ryle, Philips Griffiths, Hamlyn, Quinton and others) in an attempt to elucidate the concept of 'reason' and its relationship with other aspects of human experience and activity. On the whole the relevance to education of the contributions in this section is implicit rather than fully stated. The task of illustrating the centrality of reason in the enterprise of education is left largely to the third section in which three previously unpublished papers appear for the first time: Ryle's 'Can virtue be taught?'; Dearden's 'Autonomy and Education'; and Hepburn's 'The arts and the education of feeling and emotion'.

The editorial gloss gives an impression of greater structure, coherence and consensus in the book than is really there. It does not take much probing to uncover a diversity of opinion on questions of value, on the nature of human mind and human understanding and on reason and on education itself. What all the contributors obviously do share however — and this is exemplified in their **manner** of proceeding as much as in **what** they say — is a serious commitment to thorough argument and reason, a concern to look beyond glib subscription to the clichés of either traditional wisdom or contemporary fashion, and a readiness to examine educational thought and practice at its very foundations. There is consequently much rich material here which deserves the attention of anyone who takes seriously 'the engagement of education'. Nor should those who stand in the 'progressive' tradition of 'NEW ERA' or the World Education Fellowship dismiss these essays too quickly just because they do not immediately recognise in them the traditional slogans of 'progressivist' literature. This is no vituperative, reactionary Black Paper but a serious and, in general, highly liberal set of documents. (In any case it would be an impoverished tradition which could not accept an invitation to examine thoughtfully and critically the central issues with which it was concerned!). The essays to be found here will certainly challenge those who regard 'progressivism' as a comprehensively unfallible set of dogma, but they also offer new vigour to some cherished principles. Examples from two of the essays may illustrate these two dimensions of the collection.

First, it is refreshing and sobering at a time when 'de-schooling' seems to be on the lips of every educator to read among other things in Michael Oakshott's exciting contribution on 'Education; The engagement and its frustration', an eloquent and spirited defence of the idea of a 'School'. Two short extracts may indicate something of the flavour if not of the breadth of scope of this essay:

"At home in the nursery, or in the kindergarten, in the early years of childhood, attention and activity, when

they begin to be self-moved, are, for the most part, ruled by inclination; the self is inclination. Things and occurrences (even when they have been expressly designed or arranged by adults) are gifts of fortune known only in terms of what can be made of them. Everything is an opportunity, recognized and explored for the immediate satisfaction it may be made to yield. Learning, here, is a by-product of play; what is learned is what may happen to be learned.

"But education, properly speaking, begins when, upon these casual encounters provoked by the contingencies of moods, upon these fleeting wants and sudden enthusiasms tied to circumstances, there supervenes the deliberate initiation of a newcomer into a human inheritance of sentiments, beliefs, imaginings, understandings and activities. It begins when the transaction becomes 'schooling' and when learning becomes learning by study, and not by chance, in conditions of direction and restraint. It begins with the appearance of a teacher with something to impart which is **not** immediately connected with the current wants or 'interests' of the learner.

"The idea 'School' is, in the first place, that of a serious and orderly initiation into an intellectual, imaginative, moral and emotional inheritance; an initiation designed for children who are ready to embark upon it. Superimposed upon these chance encounters with fragments of understanding, these moments of unlooked-for enlightenment and those answers imperfectly understood because they are answers to unasked questions, there is a considered curriculum of learning to direct and contain the thoughts of the learner, to focus his attention and to provoke him to distinguish and to discriminate. 'School' is the recognition that the first and most important step in education is to become aware that 'learning' is not a 'seamless robe', that possibilities are not limitless.

...

"Finally, the idea 'School' is that of an historic community of teachers and learners, neither large nor small, with traditions of its own, evoking loyalties, pieties and affections, devoted to initiating successive generations of newcomers to the human scene into the **grandeurs** and servitudes of being human; an Alma Mater who remembers with pride or indulgence and is remembered with gratitude. The marks of a good school are that in it learning may be recognized as, itself, a golden satisfaction which needs no adventitious gilding to recommend it; and that it bestows upon its alumni the gift of a childhood recollected, not as a passage of time hurried through on the way to more profitable engagements, but, with gratitude, as an enjoyed initiation into the mysteries of a human condition: the gift of self-knowledge and of a satisfying intellectual and moral identity."

If Oakshott's essay provides a powerful and interesting counterbalance to some contemporary 'progressive' excesses, Dearden's contribution on 'Autonomy and Education' is a substantial and helpful development in our understanding of what has always been the foundation-stone of progressive educational ideology — the concern for the protection and development of personal freedom. What is constitutive of personal freedom or autonomy? Why should this be so highly valued? How might it best be developed? Within a relatively short space Dearden has something pertinent to say on each of these questions. This, for example, is how he sums up his conclusions in answer to the first two:

"In conclusion, then, what I have broadly been suggesting is as follows. A person is autonomous to the degree, and it is very much a matter of degree, that what he thinks and does, at least in important areas of



his life, are determined by himself. That is to say, it cannot be explained why these are his beliefs and actions without referring to his own activity of mind. This determination of what one is to think and do is made possible by the bringing to bear of relevant considerations in such activities of mind as those of choosing, deciding, deliberating, reflecting, planning and judging. Autonomy is thus possible not only in the philosophically fashionable field of morals, where many writers do indeed speak of rules or a code of one's own, but in any field whatsoever where a person can have his reasons—in political judgments, consumer spending, planning a holiday, choosing or shaping a job, appraising the suggestions or expectations directed towards us by others, forming an aesthetic or scientific opinion, deciding whether we believe in God, determining our stance in relation to the acts of various sorts of authority and so on. Personal autonomy is not just part of morality, or solely a condition of moral 'authenticity'. It is a much more pervasive personal ideal. And it is positively valued as an ideal not just for its utility in relation to various role performances, or because of the paradox involved in asking oneself whether it really is of value, but for the satisfactions of exercising this kind of agency and the dignity which it is felt to accord to the agent."

On the question of how autonomy might best be developed, Dearden raises tentatively some interesting doubts about popular contemporary assumption:

"Doubts arise here over the readiness with which some people assume that since certain conditions are necessary for the exercise of autonomy, then the very same conditions will be necessary for its development. Yet the granting of various freedoms by a parent or teacher **might** simply have the result that his direction is replaced by that of some other agency still external to the child, such as the peer group, or 'pop culture' heroes. For instance, a youth just released from a borstal institution has, in an obvious sense, regained his freedom. But if his subsequent behaviour is in fact controlled by the expectations of the friends he now rejoins, then in what sense will he be autonomous? If he 'must' accompany them in stealing a car because otherwise he will be called 'chicken', then where is there any self-direction on his part in this state of freedom?

"On the other hand, and with at least some children, it **might** be precisely a strict upbringing, with relatively little freedom, which does develop autonomy. It might do this by generating an inner rebellion which supplies the necessary dynamic for making it an ideal to stand on one's own feet. Alternatively, such an upbringing might make important contributions by developing skills and habits which can easily be turned to serve more autonomous purposes. But these are only possibilities which one may envisage. The general question of the best conditions for the development of autonomy is doubtless very largely an empirical one. It might well turn out that there was no general answer to it, since the answer depended on what freedoms we had in mind, for whom in particular, and when. Nevertheless, it is perhaps worth while in the present climate of opinion to question the easy assumption that the conditions necessary for the exercise of autonomy will quite obviously be the same as the conditions under which it is best developed."

Whether in the end we decide to agree or disagree with these and other arguments set out in this collection, we cannot afford to ignore them—though, with the book retailing at £5.50 a time, our access to its collected wisdom is likely to be through our public, rather than our personal, libraries.

David Bridges.

## Sex and Love

James Hemming and Zena Maxwell  
Heinemann 1972.

The title attracts and the book educates! This is a comprehensive, sensitive and yet nicely realistic description of the interaction of sex and love in human relations. The scope is wide, covering such issues as: man's biological sexual development, socio-historical aspects of sexual behaviour, contemporary social and personal influences, together with discussion on sexual morality and successful marital choice. There is also an appendix which briefly but effectively covers the necessary practical topics such as contraception, venereal disease and abortion.

The description of our primitive biological beginnings makes competent use of references to animal behaviour and relevant experimental work, whereas from the historical point of view one gains a useful outline of the various social and religious factors which have promoted our attitudes towards sexual behaviour in the past. There is an imaginative section dealing with the act of love in its emotional rather than physiological or mechanical context, which stresses the fact that success in sexual relationships owes nothing to the romantic or sentimental aspects of love and everything to a balanced emotional response and growing maturity.

The book recognises that although the present-day climate towards sexual behaviour is relatively honest and lacks hypocrisy, it can nevertheless create confusion in young people by requiring them to 'do their own thing'. The attitudes of today's young are in many ways more permissive than those of their parents—but what is the logical conclusion of this trend? The authors feel that 'limited permissiveness' might be the eventual synthesis of present muddled attitudes, i.e. a permissiveness which is limited by **agreed restraints** rather than **imposed controls**. They think that one of the factors which may influence such an eventuality has been the experience of some European countries which, by tolerating extremes have become far less obsessed by the unhealthy elements in sexual behaviour.

The practical pointers about achieving good relationships and assessing the effects of the changing role of marriage are helpful and do not, as does much advice of this type, stick in the throat. One of the book's most important messages, however, is possibly fundamental to the success of future liberation in attitudes and behaviour. This is the concept that greater freedom brings greater responsibility. Because there has been a breakdown in many authoritarian structures there has been a consequent lessening in superimposed controls. This has inevitably brought about a greater need for a personal code of behaviour (both in an ethical and practical sense), which necessitates well-developed individual responsibility.

Shân Stevens.

## School Counselling

H. J. Taylor  
Macmillan, 1971. Soft Cover 92p.

There comes a time in the development of a new practice when the literature it generates becomes too extensive for the ordinary reader to cover. That stage has not quite been reached in School Counselling but those who wish to understand this rapidly expanding field should start to read now.



A good book to start with would be H. J. Taylor's 'School Counselling'. This book offers an informative introduction to the theories and practice of counselling in schools, and the validation of what working counsellors are already experiencing. The book has an air about it that characterises School Counselling in its still early stages—a modesty of aim, a breadth of mind, and a freedom from theoretical restriction, and these are characteristics to be cherished, for in whatever circumstances, inside counselling or not, they would be conducive to helpful and loving human relationships.

Mr Taylor, as Professor W. D. Wall says in the introduction to the book, outlines and makes a case for the specialist counsellor in schools, while at the same time stressing the need for flexibility and avoiding crystallising the overlapping concepts that are beginning to emerge within the field.

In his book, the author notes the current changes in British life, and places counselling in perspective amongst them. He reminds us of a succession of Government Reports which have called for specialist help in the developmental problems of pupils.

Of the establishment of Counselling in Schools, Mr Taylor says that Counselling cannot flourish except in schools where a climate of acceptance already exists. He discusses the difficult task of the Counsellor in maintaining good working relations with colleagues while respecting the confidences of the pupils. Through such discussion Mr Taylor gives a valid impression of Counselling, its scope, and its boundaries.

References abound in the text. The book is small but well-documented. In addition there is a glossary, a valuable bibliography, and five useful appendices.

Peering at the obtuse illustration on the cover the reader may be startled to see a lad sitting bolt upright, gripping the arms of his chair, while a man leans forward, waving a knife at him. After a second's reflection, the image re-assembles itself as a Counselling Interview, with your friendly Counsellor taking a moment off from grouting out his pipe to emphasis a point with whatever implement he was using. In neither case is the author, or the cause of Counselling, well-served by this illustration.

Helen Corkery.

## **Intelligence, Psychology and Education**

**Brian Simon**

**Lawrence & Wishart, 1971. 280pp. £3.**

It is illuminating to follow Professor Brian Simon through the controversial history of intelligence testing during the last twenty years in this series of reprinted contributions: from 1953 ('Intelligence Testing and the Comprehensive School') to 1970 ('Intelligence, Race, Class and Education').

The latter was an immediate and vigorous counter to the views on the nature and distribution of human intelligence to which Professor Jensen had committed himself in his celebrated paper in the Harvard Educational Review in 1969 and which he introduced to meetings of two learned societies in Cambridge in 1970. For the public Jensen's highly technical paper bore the educationally pessimistic construction that blacks (in the United States) are innately less intelligent than whites, working-class whites than middle and upper-class whites, and that inherited racial and class differences are impervious to change through socio-educational programmes like Headstart. Hence the furore in the United States and the repercussions here.

The Jensenian thesis was pounced upon by racialists and segregationists in America and blown up beyond the significance that its author would have willingly claimed. In response came a chorus of dissent and denunciation from human and social scientists, of which we have heard less, but which is usefully summarised in Brian Simon's article.

Echoes of the transatlantic storm were heard in the Black Paper controversy, and currently the polemic has flared up again here with the publication of Professor Eysenck's 'Race, Intelligence and Education' and its repercussions in the Press and on TV. Whether we are concerned with the problems of Educational Priority Areas, the education of immigrant children, or the progress of comprehensive reorganisation, Brian Simon has much of critical weight and value to say about intelligence, psychometry, and the shifting doctrines of the I.Q. which are historically and remain still in many quarters, the main prop of eleven-plus selection.

The volume is sub-titled 'A Marxian Critique', but the general reader, for whom the book is intended, would be misguided to shy away on ideological grounds. In the Introduction and elsewhere, the author points to the many different branches of enquiry that bear on human development, all pursued along separate and uncoordinated paths, to the confusion of those engaged in education. He finds the possibility of a common framework of reference and a viable mode of operation in the Marxist approach.

It is relevant to recall that the U.S.S.R. educational system abandoned intelligence testing in the mid-thirties. Though this may have been upon ideological grounds, it had the beneficial educational effect of putting the psychological emphasis upon the investigation of the learning process. Educational psychology in the U.S.A., and increasingly in the U.K., has followed this lead—post if not propter. Of the Soviet psychologists, Luria has made a notable impact outside Russia and is widely quoted as an authority. In the article 'Some Contributions of Soviet Psychology to the Understanding of the Learner', Brian Simon brings to our notice others whose work is not so easily accessible, and gives examples of the kind of research being undertaken by Galperin into the formation of mental actions, by Elkonin into the intellectual development of young children, by Krutetski into the development of particular ability, and by Fleshner into concept formation in a particular subject. He rejects, with reasons, the view that Soviet psychologists, as has been argued, are materially concerned with conditioning.

Twenty years ago, in such controversial matters as intelligence testing, comprehensive reorganisation, and streaming by ability, Brian Simon took up a stance that appeared extreme even to educational reformers. The intervening years have shown how far educational opinion has moved his way. In the Epilogue to the volume his critical and lucid assessment of the development and future of the comprehensive school tacitly conveys the influence his thinking and writing have exerted, and are likely to continue to exert, upon the reform of secondary education.

Readers of the Profile in the T.E.S. (9.7.71), 'Simon: champion of comprehensives', will appreciate this handy compendium of relevant and characteristic pieces to fill out the intriguing sketch of an educational pioneer and polemicist who has so much of moment and value to say.

Raymond King.



# THE NEW ERA

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The December issue will contain the World Studies Bulletin and include commentaries by participants upon the Falkirk conference and further discussion and information about free schools. It is intended in the near future to deal with some aspects of education and politics, adolescent sexuality and children of pre-school age.



# Editorial

The move to internationalise the editorial board is slowly taking shape, as acquaintances grow, with the addition of associate editors: Professor Zenji Nakamori, of Tamagawa University, Tokyo and editor of the Japanese WEF journal, who with Professor Tsuchiyama is engaged in the organization of the 1973 conference; of Professor Hermann Röhrs, President of the German speaking section; and of others, it is hoped, soon to follow.

We continue the policy of publishing at least one article in French, not only for the sake of our readers in France, Belgium, Luxembourg — increasingly relevant in view of developments in the Common Market — French-speaking Switzerland and Canada, but for those, for example, in Spain, who have attended the Brussels and Falkirk conferences, and in Eastern Europe whose second language is not English. The success of this policy depends very much on the receipt of contributions from people in those parts of the world, the stimulation of whom is one of the functions of an associate editor.

The current issue consists of a mixed and interesting bag which falls into two main parts:

a) K. Nesiah, with great perspicacity, clearly expounds a view of the educational needs and priorities in Ceylon. It is urged that "the basic cycle of schooling be made compulsory" for the sake of national development, and even that a modern **law** should define "the goals of our education and the means of their fulfilment". At the present time, in that part of the world, K. Nesiah may be right. But the proposals do raise the problem of the danger in the fostering of nationalism which, for many, is seen as a main stumbling block in schemes for world order. Furthermore the emphasis on governmental action, albeit assisted by advisory committees, contrasts vividly with the vogue in US and

UK for free schooling and deschooling (about which more in December); and with the advocacy of self-help referred to by Georges Bourguet p. 233 — "nous demandions aux jeunes de partager la responsabilité active de la maison où ils vivaient et construisaient leur vie. Cette concertation était un extraordinaire moyen de ré-équilibrer l'être dévarié" — and by Ros Kane, p.229 who having pointed to the contradiction in forcing someone to undergo treatment for his own good, suggests that the concept of the division of helpers/helped, sick/well, good/bad should be turned on its head.

b) In reporting several conferences from the summer season, we are indebted to Marion Brown, a WEF observer at Stockholm, for the clarity of her account drawn from a mass of material. Yet there are unasked questions. How was it that warfare, itself a prime cause of desecration of the earth, in Vietnam, Ulster, Biafra, was not on the agenda at a political conference at which the US was the main protagonist? Are we grown-ups guilty of thrusting on to the next generation responsibility for preventing a pollution which we perpetuate in our acquiescence in economic exploitation and in living on unearned profits? (See also review by Schadt p.240).

Maybe Devi Prasad, from India now living in London, who spoke at the WRI conference, points the way in stating his belief that the form of our movements up to now will not prove relevant in future. "We have gone on with petitions . . . with protesting against what governments have done. I think that this has to change and that we have to concentrate on resisting injustice . . . in physical terms we have to challenge authority . . . Ends are always pre-existent in means. Hence any action we undertake, if it is to be effective, can only be non-violent."

A.W.

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## Education for the Seventies in Ceylon

K. Nesiah, Chundikuli, Ceylon.

The Seventies, the period of the UN Second Development Decade, may well turn out to be the most revolutionary epoch in the world's history and our own. The central theme of all change today is National Development, — a term which encompasses "economic, cultural, social and political development in the building of national identity and integrity", or simply, the process by which both persons and societies come to realize their full potential. Education occupies a key role in this, because basically what we are after is a broad strategy of human resource development in an age which holds within its palm the possibilities of phenomenal advance for the

nation and limitless opportunities for every person.

### An Under-Educated Labour Force

Of all the complex of factors that go to keep us in the group of under-developed nations, one is the fact that the Ceylon labour force is, by international norms, rather 'under-educated' — University graduates in the total labour force are only about 0.4 per cent; 1.5 per cent have completed the A-Level, 6 per cent reached the O-Level, 60 per cent have not gone beyond Grade 7 and 20 per cent are without any schooling. Leaving aside large disparities region-wise in the provision of edu-



cational facilities, and the unashamed denial of anything beyond a poor primary education to the submerged tenth in the plantations, mark the huge wastage of high potential ability involved in drop outs all along the line so much so that it takes approximately 100-pupil years to produce one completed O-Level candidate with ten years of education. Besides, what goes for secondary education is qualitatively poor by international standards, seeing that not even one-tenth of the teachers are graduates, over a third of the non-graduates are untrained, and with the large numbers of 'pupil teachers' appointed in recent years, much of the teaching force even in secondary schools must be classed as under-educated! Alas, when the aim should be an all-graduate teaching staff in secondary schools, not even all the Principals are university graduates, let alone the fact that some of them lack professional training, like indeed the bulk of graduate teachers. Perhaps, the weakest link in the weak chain of secondary education is the lack of graduates of distinction to teach the A-Level classes. And long, far too long, have we managed our education without a large enough body of educationists with higher degrees engaged in its direction, and in research and writing.

When it comes to university education, no doubt our first degree standards compare well with those elsewhere, but in the absence of any significant quantum of post-graduate and research work, we have failed to build a self-sustaining intellectual or scientific community; our universities therefore hardly measure up to those of the developed one-fifth of the world. But, what goes to make Ceylon a poor socio-cultural environment and which takes away from the full potential of such universities as we have, is the intellectual waste land around — without significant research institutions, learned bodies, cultural institutes, book and periodical publications and a chain of public libraries which should form part of the constellation of symbols that constitute a country's intellectual system. Not doing anywhere near enough to promote our human resources, we have failed to build the necessary base for national development.

Crucial for development is attitude to learning at all levels, as stressed in the Dudley Seers report, 'Matching employment opportunities and expectations: a programme of action for Ceylon' (I.L.O., Geneva, 1971). Where the pupils have been conditioned to look on learning as a means not of gaining the knowledge to do a job, but of gaining the qualification to get one, the school's function to educate becomes superseded by the desire that it should qualify. A society facing the challenging need for rapid development can ill afford the work inefficiency resulting from a qualification-oriented approach to learning.

### **The Proposed Common School**

Some of the proposed changes are surely welcome. For example, it would be a distinct gain if the basic cycle of schooling is made universal and compulsory by legislation. For, though we have managed to evolve a tolerably good system of education without even any law of compulsory schooling, we cannot any longer do without a modern law of education, defining the goals of our education and the means of their fulfilment.

Welcome, however, as the compulsory common school is, we should not expect that the standard reached at the new terminal of Grade 9 would quite approximate to the present O-Level, modest as the latter is even by Asian norms. It would perhaps be a good thing if experimental courses on the new 5+4 pattern are run in a number of selected schools alongside the traditional 5+5 patterned courses in other schools. We may also consider whether dropping out the present Grade 1 should not be postponed till there is free pre-school education throughout the country. Else, the majority of today's 5 year-olds may suffer a permanent handicap, except of course those with exceptional ability who will be able to make up for their lost learning year. We must also remember that any proposed new course will flounder from the start unless sound teacher-training precedes it.

Certainly it is a wholesome change to get away from the idea that the main purpose of the two year A-Level course is to educate prospective under-graduates.



The same-curriculum-for-all schools for the compulsory basic cycle has much to commend it. But it should not be overdone to the point where the educational advantage is lost of a rich curriculum where, besides receiving a good general education, pupils can discover their special aptitudes by pursuing subjects of their choice at greater depth and heightened pace. It is well to remember that the USSR has been encouraging such an experimental approach, even to the point of allowing some modern studies and science to be studied in some schools through a foreign language medium, often English. It would be an unforgivable educational sin against the pupil and the nation if relevant studies were not adapted to the genius of the pupil working in homogeneous 'sets', at least in the final grades of the common school. To some formal Mathematics will hold an intellectual appeal; to others a training in simple statistical methods will have value. To some a foreign language like English might become a creative medium for writing to a large readership; to others its use would be functional, at best, serve as a 'library language'. Agriculture will have the appeal of a science to some, while to many it will be just farming and its economic aspects. Even Handicraft is some of education for all; it is never all of education for some.

Pre-vocational studies can be academically challenging besides being the means of picking up attitudes and skills. We do well to remember Harbison's statement: "The essential function of formal education is to prepare pupils for training rather than train people for particular occupations".

Relevant too is the exciting suggestion made in the Dudley Seers report that the schools should be transformed into centres of rural development, community workshops and centres of craft training. Open to all age groups, the early school-leaver can still keep in touch with education and training. Pre-vocational studies are envisaged as a means of integrating the school in the life of the community around. Through study-cum-service projects learning ceases to be bookish and second hand; in fact linked to the life and

work of the community, it gains relevance and purpose and helps to implant new attitudes and values in the nation-builders of tomorrow. In turn, the school becomes an agency for educating and up lifting its environs; more under wise guidance, the casteless and classless school community may be a potent influence towards ushering in a new social order.

### **Restricting Higher Education**

When the authors of the scheme say that manpower requirements should determine the number (perhaps 30,000) allowed to proceed beyond the National Certificate of Education taken at Grade 9, they have simply missed the wood of development for the trees of reorganisation. Apart from the growth of employment following from any worthwhile plan of human resource development, we must not overlook the significance, for proliferation of jobs, of labour-intensive intermediate technology for a country like ours and of the world labour market now increasingly open to those with the requisite skills. Besides, we believe today that everyone is capable of a degree of higher education and has an inalienable right to be educated for self-fulfilment, as well as trained for a career. Therefore, we would say: More education rather than free rice, please!

But, what are we to think of the further proposal to select candidates after Grade 9, and then after Grade 11, on an area-quota basis, for admission to the university, teachers colleges and technical institutes — supposedly to offset regional imbalances? Let us not deceive ourselves. Everywhere in Lanka, are not social differences more pervasive than geographical or ethnic differences? Are we not tacitly leaving the status quo undisturbed — by which the schools even in the public sector are unashamedly unequal, access to the good ones also unequal, the earnings of the few who make it educationally and the others who don't quite unequal, the earnings of those doing jobs of equal value so unequal, not to speak of the enormous inequality between the rewards of non-manual and manual labour? The chances are that under the area-quota system, the underprivileged will everywhere become still more underprivileged. Adding to the social inequalities in the country, deny-



ing that we are one nation and a democracy, the proposed area-quota system may well turn out to be a further divisive force and an anti-development measure as well. Why, it affects the very integrity of our educational system. Not least, area-quotas infringe on the fundamental right that “higher education shall be equally accessible to all on the basis of merit”, enshrined in the ‘Universal Declaration of Human Rights’ (Art. 26).

### **New Concept of Life-Long Education**

Perhaps what has been missed most in the proposals is the new concept of life-long, or ‘recurrent’ education and its intimate link with the maximizing of human resource development. The insistent demand for provision of facilities for life-long education stems from the educational discovery that a spell of schooling, or a period at the University in the early years of one’s life, may turn out to be grossly inadequate to meet the needs of either a maturing person or a rapidly changing technological world. On one hand, “the greater an individual’s potentialities, the longer the time needed for their fulfilment”; on the other, in the words of Margaret Mead: “We are now at the point where we must educate people in what nobody knew yesterday and prepare pupils in our schools for what no one knows yet, but what some people must know tomorrow”. The individual, who has received a basic school education, “creating habits of mind which lead to a continuing process of life-long self-education”, may want to decide and re-decide on his career even more than once and as often to seek re-training. Incidentally, in such a flexible approach, failing in a particular examination will not mark a dead-end in one’s career.

The answer to this new demand is to be found in an organically linked ‘system’ of — school: university: technical institute: employment-in-service training: teachers’ college (analogous, as Harbison has pointed out, to the power grid in Electricity) — where a person can enter at any point on possessing necessary qualifications. The most travelled route to the university may, therefore, be no longer, the completing of the A. L. course with credit; nor the most sought after places, the

university’s full-time courses.

The university which can perform all these functions has to be so to speak at one’s door step. While not ceasing to be a community of learning with international recognition and a multiversity in its reach of studies, it is the regional university that can provide the part-time courses and the adult education programmes specially needed in the area and help too to re-vitalise school education by serving as the region’s Institute of Education. Teacher education particularly has to be imaginatively re-oriented to meet the challenges of work and leisure in the Seventies. Here, it would be appropriate to quote the recent report of the James Committee: “Teachers — like everybody else — ought to be given the time to go on learning all their lives. All teachers should take at least one term off for study every 5 or 7 years without loss of pay.” Such teacher education, including the much needed in-service programmes, will gain by being in the hands of “intellectuals who chose teaching after getting interested in education,” than **vice versa**; this can happen more readily in universities than in Departmental Teachers’ Colleges.

### **Need for a Synoptic Survey by a Full-Fledged Commission**

Education is such an intimate thing that affects the future of the young and the entire nation and so is the vital concern of the nation as a whole, irrespective of political parties. In the formulation of a new plan of education affecting the country’s destiny for generations to come it is therefore necessary to secure the widest possible participation and reach a consensus which represents the will of the whole community and secures the co-operation of all in its implementation. Even at the school level, since we envisage the integration of the school into the life of the community, an advisory committee made up of representative citizens, parents and teachers will have to form part of the plan. So too, every region should have an educational council which will help to integrally relate the educational plan to the region’s socio-economic development. Such an approach may well be a fresh contribution to the art of



government in a young democracy like ours.

It is therefore so unfortunate that, far from any consultation in the evolving of the new plan, the country has not even been fully informed of its various aspects through a Green Book or White Paper. Whatever, is known is fragmentary, culled from Ministry officials' speeches and scraps of items appearing in the newspapers. In the light of what has been said earlier about the organic link between the various constituents of a modern educational system, the Government would be well advised to set up a full-fledged Commission (on the lines of the Kothari Education Commission of India) to make a synop-

tic survey of the total field of Education (School Education and Higher Education) in relation to National Development and submit a report to Parliament before we launch on any far-reaching reforms. It is time too that the nation's leaders realized that a permanent National Advisory Council on Education, as well as Regional Councils, are needed to discover for the state the spirit of the common life and what it demands in terms of education, before these are translated into laws and acts of government.

(Note: the above article is published in collaboration with the WEF Journal of the National Education Society, Department of Education, University of Ceylon, Peradeniya. Editor, Dr Swarna Jayaweera).

## **Hier, Maintenant et Demain de la Fédération Internationale des Communautés d'Enfants**

**Georges Bourguet, France**

L'an 1948, le 11 juillet, naissait en Suisse, dans le canton de l'Appenzell, par volonté de Bernard DRZEWIESKI, Directeur du Département Education de l'UNESCO, la Fédération Internationale des Communautés d'Enfants, notre FICE.

La première Association Nationale créée fut l'ANCE française, sur l'initiative de l'Inspecteur Général Louis François, vice-président de la Commission française pour l'UNESCO. Le premier président de la FICE fut le Dr Preaut. Le deuxième président Madame Peggy Volkov.

Après le Congrès de Lyon, en 1950, le député belge René de Cooman, président de l'Intercommunale de Charleroi devint notre président et le resta jusqu'en 1970. C'est à lui que revient l'honneur d'avoir animé la Fédération internationale, réalisé ce qui l'a été. Vingt ans de travail, de présence, de générosité, de ferveur.

En 1970, à Budapest, Louis François, inspecteur général du ministère de l'enseignement

et vice-président de la Commission française pour l'UNESCO — et cela était le plus cher vœu de René de Cooman — le remplaça.

On m'a demandé d'écrire ces quelques mots en tant que co-fondateur de la FICE et membre des Comités directeurs qui se sont succédés depuis son origine. Ces lignes font suite à l'opuscule 'Dix ans d'action au service de l'enfance' que j'ai écrit en 1958 pour la collection 'Documents' de la Fédération.

Je voudrais que l'on retienne de ce que je notais alors pour déterminer les caractères et buts de la FICE. Ces notions fondamentales conservent le côté 'cela va sans dire' qu'il est utile de répéter pour les rappeler à nouveau.

'La FICE a pour mission essentielle de rapprocher, de faire se comprendre, d'unir enfin ceux qui, d'une manière efficace concourent à donner à l'enfant douloureux dans sa chair ou en son esprit, que la société ignore, accable ou rejette, le maximum de chances pour son devenir . . .

Une de ses mission est de poser sans cesse devant tous les pouvoirs, toutes les organisations politiques et culturelles du monde les problèmes toujours renaissants et trop souvent éludés du droit à la vie et à l'épanouissement des dons et facultés de chaque enfant . . .



Créer pour tous les enfants, sous tous les régimes politiques, sous tous les ciels et pour toutes les races, un maximum de possibles'.

Que l'on ne se trompe pas sur le sens de ce rappel. Il n'y a de passé référentiel que dans la mesure où l'on abordera librement les problèmes de l'immédiat et de l'avenir. Il faut toujours éviter de s'enliser dans un jadis qui a pu être une réussite parce que le monde était ce qu'il était alors; il faut savoir discerner et se servir de l'âme de cette réussite dans l'avenir.

Il s'agissait en ce temps là d'attirer l'attention des gens sur un concept devenu réalité, concept né des besoins et auxquels des pionniers avaient su trouver réponse: à savoir le droit de l'enfant en difficulté d'adaptation à parvenir à s'intégrer librement et consciemment dans la vie sociale pour y vivre et s'y épanouir.

Aujourd'hui, dans la plupart des pays, une grande attention est portée à ces questions; les gouvernements ont compris son importance; les pouvoirs publics se sentent concernés. Animer notre fédération est exiger qu'elle reste pionnier face aux réalisations. En bien! nos Communautés sont capables d'apporter à bien des questions des réponses qui **empêcheront** nombre d'êtres en difficulté de tomber dans la catégorie d'inadaptation de laquelle on ne se sauve plus.

La FICE se sait investie d'une mission humaine plus actuelle que jamais. L'enfance continue d'être, sans cesse, une imprévisible exigence. Elle devient chaque instant davantage créatrice de son destin. La jeunesse est devenue une réalité politique déterminante et incontestable.

Notre fédération devrait se pencher sur cet événement, pressenti d'ailleurs par plusieurs d'entre nous dès la fin de la guerre dernière. Nous demandons aux jeunes de partager la responsabilité active de la maison où ils vivaient et construisaient leur vie. Cette concertation était un extraordinaire moyen de rééquilibrer l'être dévarié. Les formes de communautés vivantes sont à réinventer constam-

ment. La créativité de la FICE doit apparaître ici dans un renouvellement incessant de ses perspectives, des moyens mis en œuvre par ses membres, des salutaires contradictions qui se font jour suivant le moment, le lieu, la conjoncture entre les actes, les tendances, les recherches.

Le travail est effectué à la FICE par le Conseil fédéral. Les organes directeurs et responsables devant le Conseil fédéral sont tantôt élus, tantôt cooptés. Sont élus par l'Assemblée générale: le président, le secrétaire général, le trésorier et le collège des commissaires aux comptes. Le président, le secrétaire général et le trésorier forment le comité exécutif. Sont élus par le Conseil fédéral les vice-présidents. Sont désignés par le Conseil fédéral les présidents et membres des commissions, cooptés selon les besoins. Il y a présentement quatre commissions homologuées:

1. La commission medico-sociale;
2. La commission technique, documentation et conseils;
3. La commissions éducateurs et personnels;
4. La commission psycho-pédagogique.

On attache une grande importance au développement des activités de ces commissions qui, relativement récentes puisque constituées seulement fin 1968, groupent des hommes d'expérience qui cherchent à dresser une sorte de ligne de mire qui puisse être commune à tous ceux qui participent à l'éducation de l'enfance. Cela correspond, d'ailleurs, au choix fondamental qui a été le nôtre depuis toujours.

Il y a, à côté des réunions régionales, conférences et sessions scientifiques les 'Journées d'Etudes' annuelles qui, à travers le monde, ont été les témoignages vivants et, souvent, émouvants de notre volonté d'unir tous ceux qu'une même ferveur de travail anime.

Ceux qui ont suivi ces réunions savent quels liens nombreux se sont tissés, durables, solides, entre des personnes et, parfois entre des groupes nationaux hostiles et ici récon-



ciliés. Sans doute fut-ce une des permanences les plus fécondes, une des œuvres les plus profondes de la FICE, que cette sorte de volonté communautaire entre nos sections, par le truchement de ceux qui ressentaient la valeur très sûre des travaux fraternels pensés ou réalisés ensemble. L'irremplaçable présence et le contact humain associés pour créer un mieux universel, les deux éléments qui permettent d'allumer la lumière de fraternité afin d'éclairer la jeunesse du monde, de favoriser sa joie et son allégresse.

Vraisemblablement, les responsables actuels remettront en question les formes et structures, que nous avons d'ailleurs modifiés au fur et à mesure, au fil des années. Cela est nécessaire et cela sera.

La FICE doit rester une inquiète quêtuse des réalités mal connues ou insoupçonnées. Elle doit poser l'interrogation qui suscite l'action dans les termes et au moment où il est nécessaire. La FICE jouera son rôle d'autant mieux qu'elle mettra en valeur ce qui est commun à tous; ce qui est apparu possible, ce qui a été réalisé ici et là sous tel ou tel ciel, selon telle ou telle méthode. Elle sera alors comme le 'modérateur' en une assemblée ou concile, grâce auquel des affirmations pourront être considérées comme souhaitables en leur application par tous. On coordonnera les initiatives de toutes sortes pour que l'ossature commune découverte soit constitutive d'une structure de base qui pourra servir d'exemple et de réflexion.

Surtout, que jamais personne n'oublie qu'il s'agit de l'enfant et de l'adolescent; qu'il s'agit de son être de formation et de son devenir. En vérité, le reste est secondaire.

Il n'est meilleur destin que l'humble et constant travail, la ferveur créatrice. Qu'il soit celui de la Fédération Internationale des Communautés d'Enfants.

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The International Federation of Children's Communities, known by its French initials Fédération Internationale des Communautés d'Enfants, was set up by Unesco in 1948 as the result of the initiative of Bernhard Drzewieski of Poland. He helped to bring together workers from isolated communities who, during

the war, had cared for displaced, bombed-out and orphaned children. An early president of FICE was Dr Peggy Volkov, editor of the 'New Era', who was succeeded by René de Cooman of Belgium, who was succeeded in 1970 by Louis François an inspector general in Paris.

Since the early days a) the war victims have been replaced by socially handicapped, and later by mentally and physically handicapped children in need of residential care, and b) national sections have gradually come into being in West and Eastern Europe and eventually in North Africa and in Asia. A UK section, founded in 1955, was in time taken over very successfully by the Residential Child Care Association as its international wing.

In the article above Georges Bourguet, who was the prime mover at the Rayons de Soleil near St Raphael, says it is not enough to refer back to the original task which was considered to be to "create for all children — under whatever political regime, of whatever race and under whatever sky — a maximum of opportunities . . . FICE now feels itself part of a mission which is more humane and more tied to present needs than before, for children continually demand a degree of scope which cannot be predicted. They become, from one moment to the next, more creative regarding their own destinies . . . All those who have taken part in FICE meetings know how many lasting and solid ties have been established between individual persons and national sections who might otherwise work in opposite directions and are now cooperating in a spirit of brotherhood."

For the sake of our readers throughout the world a list of addresses follows so that interested persons may get in touch with each other. A.W.

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## Education and 'Radical Alternatives to Prison'

Ros Kane, London, England

Most school teachers must have encountered the problem of prison — even without knowing it. With 40,000 people in prison at any one time, and a quick turnover for many of them, there are thousands of children in school with dad (or mum) inside, or with brothers and sisters in Borstal. Then there are the children who may suddenly disappear to approved schools (now called, euphemistically, in UK, community homes), or who are on probation.

What sort of treatment can these punished children expect? Firstly, the remaining parent (if there is one — if not, it's the children's home) must decide whether or not to tell the truth. A child may be told that dad's in hospital or at his office, and later discover the truth and distrust the parent from then on. The jibes of other people, the financial hardship, the possible break-up of the family are just a few of the factors contributing to the child's insecurity and perhaps to his own future mental or criminal career.

One wonders how far the school helps or hinders in such cases. If the teacher does not know the home circumstances she may interpret disturbed behaviour as 'naughty' and make matters worse by her reaction. If she does know, has she the understanding to act in the right way? Has she ever met the problems of courts and prisons in her own life? Has her training dealt with the ramifications of getting caught up in this system? What are her unconscious prejudices, fears and fantasies which may affect the way she treats the child?

Various experiments have shown the potent influence that a teacher's preconceived notions can have on how she reacts to the children. For instance, teachers were told that the children in new classes had been classified into A and B — the A's could be expected to improve their marks in the year, the B's

not. In fact the children were divided quite randomly. This supposed classification influenced the teachers' expectations and therefore their behaviour towards the children so much that by the end of the year the children had fulfilled the prophecy. It therefore follows that whatever explicit or latent attitudes the teacher has towards 'criminals' and their families may well have an important effect upon the child.

This seems to be borne out by the Risinghill case. Michael Duane, headmaster from 1960-65, laid prime emphasis on getting to know the children, talking about what mattered to them, allowing them to be themselves, however destructive they might be at first, rather than disciplining them and continuing the rift between children and authorities. (The story has been documented by Leila Berg in her exciting book 'Risinghill: Death of a Comprehensive School', Penguin 1968.) Local probation officers wrote to the Guardian: 'We have known children who hated school and were persistent truants who have become deeply attached to Risinghill and hated leaving'. Duane always attended Court hearings concerning his children and said whatever he could in their favour. With other schools, according to one social worker, 'we are frightened to mention the name of a child, in case we make things worse for him'. At Risinghill in 1960, 98 children were on probation. By 1964, there were 9.

Similarly, R. F. McKenzie concentrated on the relational aspect of Braehead school by encouraging weeks in the country, for teachers and children to get to know each other; only when this had happened could learning take place, the children having dropped their defensive precociousness. This may have affected the crime rate of the children, although this is not documented.

Significantly, both these headmasters lost their jobs within a few years.

This of course illustrates the point made by previous pioneers who worked in small special schools rather than large state ones. Homer Lane, A. S. Neill and their various



followers showed the efficacy of the loving approach in 'curing' juvenile delinquency, where the social feelings of the child are appealed to (rather than increasing repression and guilt) and where there is an understanding of the child's motivation for stealing, violence and so on. This is in contrast with the regime in most approved schools and Borstals, where it is supposed that an imposed discipline, regular work and a grade system will somehow knock delinquent impulses out of the children. The low success rate of Borstals (70-75% are reconvicted within 3 years of release) suggests the absurdity of this approach. The way that a repressive regime leads to a mirror-image sub-culture in a reformatory institution is well described in David Wills' 'Spare the Child' about the Cotswold Community, (reviewed in the 'New Era', April 1972. Ed.).

The 'hard core criminals', the professionals, very often started out at an approved school for a petty crime, and went on to bigger things. Dick Pooley, one of the founders of PROP (Preservation of the Rights of Prisoners), has written of his own childhood in his book 'The Evacuee'. His approved school spell led on to years of professional safe-blowing and twenty years inside. Dick avoided violence, but many a naive lad entering approved school emerges more vicious and sophisticated with a self-appointed delinquent identity. We must therefore change these influential institutions if we are to prevent the development of criminal behaviour which may harm victims bodily, waste the culprit's life in jail, and do nothing to bring about a better society.

We realised this during our discussions in RAP (Radical Alternatives to Prison), a pressure group inaugurated in 1970 to work towards the abolition of prison altogether. Previous penal reform groups mostly concentrated on improving conditions inside. We felt that since the concept of imprisonment and institutionalisation was ill-founded, it was a waste of energy to ameliorate conditions, however humane the motive. So we found out about the alternatives which seemed to get at the 'problems'. Rather than fines or sus-

pended sentences, which are punitive and supposedly deterrent, we advocate as alternatives non-punitive, non-custodial and non-authoritarian schemes, whether these are psychotherapeutic, educational, work-based, hostels, supportive networks. The most important thing is for the offender to be able to choose to participate in these, rather than be forced by the Court. This is difficult, since many Courts demand a penalty of some kind, and do not regard the offender's willing co-operation as of much significance. The contradiction of forcing someone to undergo 'treatment', which he is not attracted to, for his 'own good' is obvious.

In a few cases, though, compulsion is necessary — for those people who are a real danger to other people's safety. These amount to perhaps 5% of the prison population. For them, secure, humane villages may be the best solution possible. They could bring their families and have the benefit of first-class educational and vocational facilities. In time, some may genuinely abandon their wish or need to commit violent crimes; others may recover mental stability and be ready for release. This sort of confinement would be purely for the protection of other people and the rehabilitation of the prisoners. Today's conditions for long-term prisoners and patients in the 'Special Hospitals' have a more or less punitive flavour.

A specialist group has been formed within RAP to consider in detail the requirements we would make of an alternative for young people, and to research the available schemes, as well as conceptualising others which do not exist. This group is soon to publish its first report as a contribution to the current rethinking about what can be offered to juvenile delinquents. The intermediate treatment concept — something more intensive than probation but less full-time than a hostel — has the most hope pinned on it in professional circles. One model for this is the Boys Handicraft Club in Pontefract, Yorkshire.

This was started by a probation officer who realised that conventional methods of probation — a regular short meeting in the proba-



tion office between a boy and his officer — achieved nothing with boys whose lives were empty, who had no particular psychiatric problem, but who committed delinquent acts through boredom and in groups. He began by having a few at the office together, and working with them on handicrafts. This didn't work either until he let them bring along their mates who were not on probation. This worked well. It developed into a regular evening club, boys only, with a whole variety of interests, led by specialists. At the club's peak there were judo classes, sports, music, art, carpentry, social service squads, miniature trains and so on. Financial problems and too few committed leaders have led to a decline in the morale and areas of activity, but now an outdoor centre used at weekends for canoeing and so on is very popular and successful — like, it seems, all such centres.

These forward-looking schemes are dotted over the country in an unsystematic way, compared with the thorough provisions for young people's leisure activities in the Soviet countries, with their Cultural Palaces and enormous expenditure of money and energy on education in general. Yet some of the most imaginative schemes could be duplicated wherever the need arose. For instance in North London a group of social workers have been hiring delinquent truants as consultants on how the problems which they raise might be solved. The assumption is that these boys know best what should be done about them — and since this knowledge is crucial and cannot be got any other way, the boys are paid £1 a session. They now teach reading to illiterate and immigrant children for which they are also paid. Through this fairly simple process, they have transformed themselves from frustrated, misunderstood and badly treated delinquents (possibly with a long criminal career ahead) into responsible, necessary and respected educators.

This concept of turning the usual division of helpers/helped, sick/well, good/bad on its head is gaining ground, illustrated by the successful New Careers scheme in the USA where one-third of a million people from the ghettos have been trained to work with their

own people as teaching aids, hospital aids and so on. The programme was started partly because the middle classes could not provide enough personnel, but also because deprived people understand better than anyone else what is needed. Eighteen aggressive young prisoners were also trained inside for new jobs, and after only four months intensive training they were ready to enter social administration work on release. Twelve of the eighteen now have highly paid and influential jobs; only one has returned to prison. This is an amazing result. Many of these men had had little schooling: those with the least, in fact, did better than those with educational qualifications. This seems to support Illich's view that many people learn better later in life; that we should not worry if children do not learn when we consider they 'should' learn. Similarly, mature students in colleges are said to do better in general than younger ones.

It might well be objected that these reforms are but a drop in the ocean. When so many of our social institutions are determined by the profit motive, when authoritarianism characterises most professions, what profound effect can a few progressive experiments have. If Marx was correct in saying that the seeds of tomorrow's society are to be found in today's, then it is our responsibility to explore creative structures now, both to spread our ideas and help a radical culture to grow, and also to perpetuate the tradition of isolated, committed experiments. People such as Thoreau, Robert Owen, Homer Lane have surely influenced and inspired many others since their time.

But a look at some of the evidence on the effects of the commercial culture on our children shows the extent of the battle to be fought. Urie Bronfenbrenner has in his book 'Two Worlds of Childhood: US and USSR' summarised experiments by Bandura, Eron, Walters, Berkowitz, Hartman and Milgram showing that exposure to violence on TV and film significantly increases the aggressive behaviour of the viewers. This exposure, coupled with the lack of contact with adults, plays a large part in causing the present 'crisis' of



youth in the USA. Bronfenbrenner notes further that English children are according to a current study more willing than American to act anti-socially, and that out of a sample of six countries, East and West, England has the lowest level of parental involvement 'with both parents — and especially fathers — showing less affection, offering less companionship, and intervening less frequently in the lives of their children'.

\* \* \*

What of the educational standards in British prisons? At least 15-20% of boys at one detention centre are illiterate. We may never know the real number of illiterate or semi-literate prisoners because of the shame attached to admitting as an adult (or even as a child) that one cannot read well. It is probable that most prisoners who need them do not come forward for the special remedial classes in prisons. Yet the connections between illiteracy and delinquency are close. Many jobs are barred to those without literary skills, for even elementary work often requires an ability, say, to read street names. Unemployment, lack of money, lack of the camaraderie that some jobs provide, such general anomie can make the sanctuary of a prison seem attractive compared with the nothing that the outside world offers. Inside, however, the illiterate prisoner is unable to write or read letters, to write appeals or do various other tasks which may possibly help him. Whereas many literate prisoners get into serious reading and creative writing for the first time, this is denied to non-readers for whom a prison sentence must be the most dulling experience possible, the only escape being a fantasy life which is counter-productive to survival after release.

RAP has a small scheme for teaching ex-prisoners literacy; there is no charge and no fee to the teacher. We would like more teachers and students, for some of the tea-

chers in adult remedial education are reluctant to take on ex-prisoners.

Of course, every prison has its own education department, employing a few full-time day teachers, but mostly part-time evening teachers. This sort of teaching is one of the most important there is, for prison life is extremely tedious. Some men like to join a class, therefore, just to pass the time. If the teacher is felt to be interested, and the subject interesting, a once-a-week class could lead to a lifetime's interest. Everything that happens in prison seems more important than it does outside, because so little does happen — which is why a class can assume such importance. If you want to do prison teaching, you should write to the Tutor Organiser of a prison or Borstal — the fees are the same as evening class fees outside; the hours are about 5 - 6.30.

The development of political awareness amongst prisoners in the USA is being paralleled to some extent over here, and has led to a new concept in education for ex-prisoners — a 'survival school' which will not only help socially-aware men and women to solve their own problems-in-living through group support, but also examine the various methods of social change. This could kill two birds with one stone — it will allow for the successful rehabilitation of individuals whilst at the same time acknowledging the need for different social structures as a permanent solution to widespread crime.

School of survival, remedial teaching, schemes for young offenders, these are just some of the areas of RAP's concern; if you would like more information about our work, please contact us at 104 Newgate Street, London EC1, telephone 01 600 4793. We can supply Dick Pooley's book (37½p), 'The Case for Radical Alternatives to Prison' (20p) and — the best statement of our views — 'Alternatives to Holloway' (35p).

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Editor's extract from John Ruskin's 'Unto This Last', Essay 11 para. 31.

**'SCHOOLS AND PRISONS'**

If you examine into the history of rogues, you will find they are as truly manufactured articles as anything else, and it is just

because our present system of political economy gives so large a stimulus to that manufacture that you may know it to be a false one. We had better seek for a system which will develop honest men, than for one which will deal cunningly with vagabonds. Let us reform our schools, and we shall find little reform needed in our prisons.



# WEF faces up to survival tactics\*

Change is always painful, said Viscount Younger of Leckie when he opened the international conference of the World Education Fellowship in Callendar Park College of Education, Falkirk, August 1972, and during the six-day survival course which followed, 150 or so educationists from four continents had a chance to find out just how unnerving fresh ideas could be.

Most of the members came from England, but there were sizable groups from the United States, Japan, Holland and Spain, as well as representatives from the WEF's Scottish section, which cooperated in the organization of the first international conference to be held north of the border.

And the appearance of groups of young people from London and Liverpool, with children and dogs and a cheerfully decorated double-decker bus, to demonstrate the alternatives to the accepted education system did more than anything in the official programme to stimulate a radical re-examination of the organization's aims.

Not that the programme lacked punch. Its title was 'The human prospect — a programme for survival', and the main speakers were invited to discuss the newly familiar **Doom-watch** theme, suggesting lines along which educationists might shape their own blueprint for reform.

One of the four, Professor Juanita Collier, from the college of education at Wayne State University, Detroit, did not turn up to speak on 'The economics of survival', but a colleague, Professor T. Rice, president of the United States section, gave a talk on local developments in decentralization and community involvement which had considerable relevance to the more particular discussion.

Professor G. M. Carstairs, of the department of psychiatry at Edinburgh University, launched

the theme with an examination of the changes in public attitudes over the decade since he gave his memorable series of Reith lectures. In 1962, he had been acutely aware of the threat of nuclear warfare and of the frightening possibilities of modern technology, particularly in communications. He had foreseen new patterns of sexual behaviour, the women's liberation movement and such permissive trends as the abolition of capital punishment and acceptance of homosexuality and abortion.

What he had not expected was the youthful turmoil, the influence of the Beatles, and the campus rebellions by young people who rejected the traditional values of western society with its emphasis on hard work for a deferred reward. Some of these students were seriously disturbed, Professor Carstairs suggested, and showed the susceptibility to irrational beliefs which was common in periods of insecurity caused by industrial and economic change.

The same comparison between east and west was drawn by Dr Malcolm Caldwell, lecturer in South East Asian economic history at the School of Oriental and African Studies, University of London. His theme was the politics of survival, and he focused the struggle between the two basic cultures in the world, Mediterranean and Chinese, in the Vietnam war.

The idea of mechanical instrumentalism, which had become ingrained in the west during the past 300 years, eroded personal responsibility and was ultimately self-defeating. The west was now living through the trauma of finding its ideas inapplicable to the problems facing it, and this coincided with a

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\*Reprinted, by kind permission, from the Scottish edition of 'The Times Educational Supplement', 11 August 1972 which also ran a double leading article on the conference. WEF headquarters is hoping to publish the full text of speeches. An extended version of that by Professor Carstairs has already appeared in 'The Listener', 14, 21 and 28 September 1972.



decline in its culture and civilization. It was difficult to accept that the initiative for bringing mankind out of decline lay firmly elsewhere, and impossible to have elan or confidence when part of a dying culture.

A return to a simpler, more basic way of life was also advocated by Mr Peter Bunyard, a member of the editorial board of 'The Ecologist' who has decided to go back to the land with his family. He pointed out that our high standard of living was only possible because of the cooperation of less prosperous parts of the world.

Modern agricultural methods were not necessarily the best way of producing food for mankind: Mr Bunyard argued that peasant farming might be thousands of times more efficient than the battery systems developed in the west.

In a later forum, Mr John Ord, one of the founders of Scotland Road Free School in Liverpool, described how his movement was meeting the needs of a particularly deprived community by developing the awareness of individuals and involving them in spontaneous activities. His attack on the 'middle-class colonialists' in the state system raised the temperature of the discussion, which continued till the next day, when Dr James Hemming, writer and broadcaster, was billed to speak on 'Our Way Forward'.

He started, however, by introducing a number of young people — some recently graduated, some still at school — who were dissatisfied with the educational system because of its irrelevance, its authoritarianism, its impersonality. Unless members of the conference were prepared to face the reality of dissatisfaction among intelligent young people, Dr Hemming said, they were not going to solve the problems of society. How much of what was learnt at school (and forgotten soon after) had any thing to say about mankind and the future of this planet?

The Dutch section had been the first to point out that the existing system of using the world's resources, based as it was on

materialistic and exploitative values, could not secure human survival and enrichment. What was needed was a transfer of power so that material growth became subordinate to human values, and co-operation on a world scale to raise the quality of life for all peoples.

The only way to achieve a transfer of power was to educate people of different kinds, not masses of conformists, Dr Hemming said. Self-discovery was the main role of education, and this could not be standardized. What society today needed as a basis for its own transformation was more thinking, critical, sensitive, emotionally mature, socially competent, and well-informed people, 'Better' education in the traditional sense of more money, teachers and resources would not alone achieve this aim: the essential was an educational system in which personal development was paramount and active informed participation in the community regarded as the most important outcome.

At the end of the day, the conference accepted unanimously a joint proposal agreeing that the related problems of man and his environment and the sharing of the world's goods should be the central concern of education during the next decade.

There follows the PROPOSAL, referred to above, put forward by Jan Muusses on behalf of the Dutch Section of the WEF

Werkgemeenschap voor Vernieuwing van Opvoeding en Onderwijs.

Bureau: P.O. Box 13 — Purmerend.

The members of the International Conference

unanimously convinced that there are technical and organizational possibilities to create circumstances which could assure optimal standards of mental and physical health for all people living now, and for future generations;

aware of the fact that — in spite of these possibilities — the greater part of the world-population (in the third world and in the developed countries as well) is exploited and oppressed by the instruments of those in power, as the UNCTAD-conference proved again;

consider it, as their first task as educators to declare our solidarity with the exploited and the oppressed in



our study and actions with pupils; study will lead to action, in which we will put our solidarity into practice;

call on all those involved in political and educational work to cooperate;

and ask all scholars to concentrate on collecting information which will make it possible to take the necessary decisions together with all concerned.

The Dutch Proposal may be compared with a DECLARATION OF INDEPENDENCE formulated three months earlier at the Midwest conference of the WEF in Des Moines, May 1972. It is based on the suggestions made by the group and particularly by Irv Widen of the Chicago chapter, and prepared by Dr Desmond Bragg, Professor at Drake University "in the hope that our organisation will seek to get world-wide acceptance of the ideas presented here."

The long sweep of history convinces us that we humans are more and more interdependent on one another. We live on one planet, we are one race and we have ultimately one destiny. The 'space-time-material-movement' continuum which we share in common makes it apparent for all who care to see that we can move towards true world fellowship only if we take the necessary bold and imaginative actions necessary to solve the great human problems on this earth.

The year 1976, which is the two hundredth year of our Declaration of Independence, is a good time for

involving ourselves and our institutions in projects which will contribute to world peace, education and economic growth, and cooperation on many fronts for the improvement of the lot of all mankind. We can ill afford a celebration which ignores the strident facts of world hunger, illiteracy, war, and the great injustices that exist for the great majority of our fellow human beings living on this planet. Such callousness is beneath the dignity of our noblest values and aspirations and denies our common ties with all mankind. If one suffers, all suffer. We must find ways to be our brother's keeper or at least his helper and friend. We therefore call on the World Education Fellowship to accept the following position and seek to implement the goals outlined here:

. . . . Declare to all the world and especially to our fellow Americans the great truth of the interdependence of man on this earth.

. . . . And that because of this fact we call for a series of conferences, seminars, workshops, or colloquia to be held in 1976 which will focus on the great barriers to world growth and peaceful cooperation for the good of all mankind.

. . . . These conferences will be transnational and designed for very high levels of communication, exchange of ideas, and to design plans for action to coordinate efforts for world progress in eliminating war, hunger, and illiteracy.

. . . . A major thrust of the conferences will be to develop instructional materials and strategies for teaching about the problems of world interdependence, cooperation and organisations which seek to foster improvement of the human condition.

. . . . The World Education Fellowship should strengthen its impact for social change by seeking to reach the goals of this declaration of interdependence.

'As you know I am a practical guy; I do something and then try to ask why I did it . . . . You have tried with a lot of success to explain my simple ways in cultural terms . . . . A damned good book full of arresting ideas.' A. S. Neill to Ray Hemmings about

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# Only One Earth\*

**Marion Brown**

Associate Professor of Education, City College of New York

WEF, as a non-governmental organization affiliated with United Nations Educational Scientific, and Cultural Organization was invited to send two observers to this first worldwide gathering of government representatives ever held on the subject; 110 states were officially represented.

Heretofore, particular aspects of environmental problems were dealt with separately. Pollution of the seas was one of the earliest environmental problems considered to warrant international action. As early as 1949 an International Law Commission undertook the codification of the law of the sea, including regulations on conservation and pollution. The Commission was assisted, in 1955, by a United Nations-organized international technical conference, held in Rome, on conservation of the living resources of the seas. In the the previous year, 1954, an international Convention limiting discharge of oil from ships was signed, expanded in 1962 to include dumping of radioactive waste, and undersea exploitation operations. Other UN conventions, committees, and conferences dealt with: World Population, 1954; Effects of Atomic Radiation, 1955; New Sources of Energy, the potential uses of sun, wind, tides, underground steam and hot water, 1961; Application of Science and Technology for the Benefit of Less Developed Areas, 1963, Geneva.

In the late 1960s the cluster of physical and social effects wrought by technology, industrialization, and population pressures began to be discussed in the United Nations as problems of the human environment, affecting all people, in an unforeseen complexity of interacting factors.

By 1970, hazards to man and his environment associated with man's present concept of development were increasingly evident, especially in the developed countries. The links

between socio-economic, technological, biological, and physical problems were increasingly apparent and more generally recognized as a subject for study and discussion in schools, universities, the Press, and in government councils. As the need for action became obvious, it was decided by the General Assembly that the Conference should be action-oriented rather than one in which experts exchanged papers; that it should provide guidelines to action; and that developing countries should be enabled to forestall the occurrence of problems foreseeable on the basis of the experience of the developed countries. Reviewing the studies of world environmental conditions U Thant observed: "To produce at any cost, without due consideration of effects on the environment, can no longer be the central preoccupation of man."

The Conference theme, 'Only One Earth', was chosen to stress the fact that all living and inanimate things are part of a single interdependent system, and also that man has nowhere else to turn to if he dispoils his own surroundings through thoughtless abuse.<sup>24</sup> The official emblem of the Conference was designed to show man as part master/part creature of the environment.

## **Education as a Foundation for Global Action**

In addressing the non-governmental UN representatives at a briefing at United Nations Headquarters in New York prior to the Conference, Secretary-General Strong emphasized the need for a global attack on the world's problems. He took care to say that by 'globalism' he meant a 'realistic globalism,' not a hierarchy of relationships, but a network of relationships based on internal interaction, at the grass roots, in local communities which would, in turn, initiate, give direction and support to national and international action. The realization of such a concept of 'globalism' would require an informed, aware population in both the follower and leadership roles. It can also imply a fundamental reorientation in primary, secondary, and university education toward the perception and study of man as a part of an ecosystem, in which the conse-

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\*Abbreviated Report of World Education Fellowship Observer at the United Nations Conference on the Human Environment, Stockholm, 5-16 June 1972.



quences of his acts are ramified and complex and in which he may seek to control but will also be controlled by interaction within the system of which he is a part.

### **The Blueprint drawn up at Stockholm**

In a press release on 17 June, the UN Conference Information Service described the work of the Conference as a blueprint for international action to protect man and his habitat and thus to enhance the well-being of the earth's population.<sup>24</sup>

The work of the Conference resulted in the approval of 106 recommendations for action, and the adoption of a Declaration on the Human Environment, consisting of a Preamble and 25 Principles.

Although a detailed presentation of all the recommendations submitted to the Conference would be valuable and worthy of consideration, it is not possible within the limits of this article. Accordingly, it is suggested that this report be supplemented by reference to the documents.

The results could supply educators with valuable feedback to be used in both short and long range planning. It would provide information which could be helpful in making decisions about what needs to be taught, and how, in relation to society's strengths and ills what people have learned to do that is having desirable consequences and should be continued; what people have learned or not learned to do that is related to undesirable consequences or 'social ills' and, therefore, indicates a need to prepare people to act differently.

### **The Declaration on the Human Environment**

This Declaration is the result of a negotiating process beginning in the 27-nation Preparatory Committee early in 1971, in which all members of the United Nations were invited to participate. It culminated in a new Working Group created by the Stockholm Conference itself on 8 June, open to all participating states. This group met night and day until the final day of the Conference. It used as the basis for its negotiations the Draft Declaration forwarded by the Preparatory Committee. It was adopted by acclamation at the closing meeting of the Conference.

The Declaration is the first international political consensus on principles for preserving and enhancing the habitat of man. In its preamble the Declaration states that a point has been reached in history when "we must shape our actions throughout the world with a more prudent care for their environmental consequences." The defense and enhancement of the environment is identified as "an imperative goal for mankind" to be pursued together with the fundamental goals of peace and world-wide economic and social development. The 25 Principles agreed upon by the 110 participating States at the Conference embody fundamental principles of conduct for states in dealing with environmental problems of international significance.

### **The Environmental Forum/Miljöforum**

An account of the Stockholm Conference should include at least a note on the Forum, an important adjunct to the Conference. The objective of the Forum was to stimulate discussion on environmental problems in order to promote a deeper and wider understanding; also to uncover the causes behind the environmental crisis, with priority given to socio-economic rather than technical factors.

It was open to all non-governmental organizations, associations, groups and individuals who came to Stockholm because of their interest in improving the human environment. Notable lecturers and panel par-

ticipants included Barry Commoner, Paul Erlich, Margaret Mead, and prominent spokesmen from the developing countries and 'Third World'. Presentations were followed by lively and lengthy discussion of the divergent points of view represented. It proved to be a valuable supplement to the Conference plans.

### **An Action Plan for WEF**

The purposes and structure of WEF are remarkably congruent with and well adapted to implementation of the recommendations, principles, and concepts approved by the 110 States participating in the Stockholm Conference.

Affiliation with UNESCO has kept WEF close to the purposes and activities of the UN and its agencies. Among these purposes has been the initiation of education programs. Environmental studies have been carried out by UNESCO since its inception, and a separate ecology and conservation section was set up in 1961.

The organizational structure of WEF is consonant with that visualized by Secretary-General of the Conference, Maurice Strong, as a firm foundation on which to build meaningful global cooperation and international action. Not a hierarchy of relationships but rather a network of relationships arising in local and community involvement and interaction. Traditionally, it seems that WEF has operated in this way with involvement of individuals in action in which others have joined and which, through publications and local, and later regional, national and international meetings, conferences, and workshops enlist the interest and involvement of persons over wider area.

'The New Era' is a publication well suited to the need for exchange of thought on programmes and practices in environmental education, intended as this publication is "mainly to consist of reports on the actual practice of all aspects of work with children of the primary and secondary stages of education throughout the world, and of the initiation of their teachers." ('The New Era', May 1972, p. 149, Editor's Note.)

In conclusion, it can be said that the purpose of this report is to bring to readers their



WEF observer's view of the meaning and implications of the UN Conference on the Human Environment. In accord with Maurice Strong's concept of how our 'One Earth' can be united in cooperative effort, and according to the tradition of WEF, the decision as to what action shall be taken remains with the members. As Thor Heyerdahl pointed out in his Stockholm lecture, our earth is a space ship without an exhaust pipe. Nothing can be lost or dropped off. He reminded us that sea and soil, fumes and sewage, all are here to ride with us in one form or another on the thin shell of our travelling ball of fire; that thanks to gravity nothing can drop off into space. Nothing has ever dropped off.

For millions of years the Earth has not needed an exhaust-pipe. It has an inherent cycling system transforming filth to food, death to life. But now man, in countless ways, has unbalanced Nature's system. Man has created new elements and altered the relationships among the interlocking wheels of the global eco-system. To the extent that Man destroys the biosphere in which he is equipped to function, he and all other forms of life become obsolete.

What action shall we take to preserve and enhance the quality of life on Earth?

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## War Resisters' International at Sheffield\*

### Bringing about alternatives

#### Devi Prasad

There is an expression which is very much in use at the moment: 'alternative society'. We feel that the present society is not the kind of society we want to live in and that therefore we must create our own society. Some people feel that they should completely opt out of the present society — that there is

nothing they can do in it. They don't feel part of it and they don't want to co-operate with it. The concept of building alternative societies is not a new one. For thousands of years, people who didn't believe in the power structure, or who didn't believe in the way rulers ruled society or who didn't wish to live the ordinary way of life, opted out. They built their own alternative societies, and some of these have been very successful indeed. People have built monasteries, communities,



ashrams. Some have gone to the Himalayas, and lived in a most beautiful manner, completely outside the ordinary stream of life. They did this perhaps with the hope that one day their style would be accepted by the change. It has not happened. My theory is that conventional power structures and movements for building alternative societies, have gone on parallel to each other for thousands of years, and there is no reason for me to believe that the new trends of building alternative societies will succeed in changing the power structure so that it follows the pattern of the alternatives. If you let the power structure go on as it does, then even if you have hundreds of cells trying to create an alternative style, nothing will happen, because the power structure has its own dynamics, and it will go on. If we are to have any hope of a change in the power structure itself, then we must tackle it directly — challenge it — and to challenge it successfully we must find new and imaginative techniques.

I should add that there is one important thing we should learn from the experience of creating alternative societies. It is that the roots of injustice and oppression lie in the way we live our day-to-day lives; and that therefore in order to be able to challenge effectively the oppression and injustice in society, our own life-style will have to be changed. Without direct confrontation, an alternative society will have no impact on the existing society. But confrontation not based on the firm ground of a genuinely creative life-style will be equally ineffective. Therefore a movement for a new society should have these two components totally integrated with each other.

I don't believe that the way we have managed our movements up to now will prove relevant in future. We have gone on with petitions, with appeals to governments, with protesting against what governments have done, and asking them to do something different. I think that this has to change, and that we have to concentrate on **resisting injustice** — that it is by resistance in physical terms that we have to challenge authority. We cannot accept injustice. Wherever there is injustice, we ought

to go — whether it is in Vietnam or in Bangladesh; in the American ghettos, or in the Socialist countries — or in our own back yard.

To my mind the primary question is not of violence or nonviolence. The primary concern is resistance to injustice in the most relevant way, in a manner which is effective, and which is politically, socially and morally sound. It is from this basis that my belief in nonviolent action arises. I am convinced of the importance of the question of ends and means — that ends are always pre-existent in means. Hence any action we undertake, if it is to be sound — if it is to be effective, both in the short and in the long term — can only be nonviolent. One can quarrel about the definition of nonviolence, and there may be differences of opinion. But it must be said with certainty that no action which harms human life can eventually create those values which we wish to inculcate in society.

Another thing I would like to say is that a pacifist nonviolent perspective cannot be worth its name unless it has a global outlook. My feeling is that one of the important things about Marxist thinking is that it is global and not national in its perspective. I think this is where its greatest strength lies. And the same is true of pacifist thinking — of nonviolent politics. An action or programme can be sound at grass-roots level — it can be a perfect example of resistance to injustice — yet it will not make a great impact if it remains parochial, sectarian, nationalistic at root. A group in a rich, highly industrialised society can probably do good grass-root work, and also can do good work in the field of resisting injustice. But unless it takes a global outlook, it cannot impart or develop those values which necessarily demand welfare, equality, etc. for **all** humankind, and not only for one group or for one country. And so it is important that even if our actions are local from the tactical point of view, from the

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\*The WRI conference was held at the University of Sheffield, England, in July 1972. Full particulars of the organisation and a brochure of contributions, comprising the jubilee issue of the journal 'War Resistance', 50p, may be obtained from 3 Caledonian Road, London, N.1.



political and philosophical point of view they ought to be global.

Here I am not trying to make the point which is often made, about the need to unite the peace movement in a single global structure. The great difference between political parties and the kind of groups we are talking about is that political parties try to create great united fronts and eventually want to merge to create greater strength against the opposition, or against the ruling forces. They want to bring about this unity on an organisational level. My approach to this question is very different. It is that the strength of the movement for a new society does not lie in organisational unification, but in the unity of objectives, in the spread of the idea, and in the different ways in which different groups work. The beauty of such a movement is that whereas in a political party there is always the need for a party whip, to ensure that all the members of the party toe the line and create a unified front, we reject this whole concept, and hold that individuals and small groups must be completely independent to think, to plan, and to act upon their plans as they wish. The suggestion that all the movements should join together and create a world-wide movement has no meaning, because it would hinder the spontaneity of small groups and of individuals. It would also do harm to the whole idea of personal responsibility and initiative. What is needed is not a unified organisational structure, but unity in concerns, and the preparedness to help each other and to come together in particular issues and particular programmes; the preparedness to act on our own behalf and on behalf of people whom we may not ever meet, and whom we may not know personally — to act because we are concerned about the whole of humanity.

To a great extent this is what is happening already. There are many examples. If Pepe Beunza goes to prison in Spain, hundreds of young people are prepared to suffer just to express their solidarity with him, without any centralised organisation. But I would like to make one last point about the need for independence which is perhaps less heeded than it ought to be. The kind of new society which

we talk about does not exist. We see only glimpses of it, here and there, and now and then. If we want to build something new — and our concept of a new society **is** new — we have to liberate ourselves completely from prejudice, narrowness, and doctrinaire thinking. Many peace movement people are associated with particular political or religious doctrines. I do not think that we will be able to make great headway if we plan our actions and mould our thinking according to particular doctrines. We have to be free from doctrinaire attitudes and also from narrow loyalties, such as those involved in nationalism. Although narrow nationalism is now generally considered to be a negative force, the thinking of many of us is in fact still oriented towards it. A very crude example of this can be seen in India. Whenever, during the last fifteen years or so, India has come into conflict with her neighbours, the non-violent movement there has invariably associated with the official Indian position, and tried to justify it, while many people in other countries felt that the movement should have stood outside the nationalistic framework. The same phenomenon can be seen in Great Britain. Many British pacifists were prepared to ask American soldiers to desert if they felt that the American policy in Vietnam was immoral and illegal. But they fought shy of asking British soldiers to refuse to obey orders that they thought were illegal and immoral in Northern Ireland. And the same applies to many other movements. I need not go into the analysis, but I do want to emphasise this point: if we really cherish the vision of a **new** society, it is essential that we liberate ourselves from the small cages that we have built round us — from the narrow loyalties and dogmas we have cherished up to now.



# Books

## **'Comparative Education' in The Encyclopedia of Education, Vol. 2**

**Brian Holmes**

**The Macmillan Co., and Free Press, N.Y.: 1971, pp. 357-63. (10 volumes).**

The assorted and unassorted strands of comparative education are ably depicted by Brian Holmes in the analysis he has prepared for the 'Encyclopedia of Education'. This is a unique contribution to the understanding of the latest development in education in more than a hundred countries throughout the world. Experts in education from these countries have recorded up-to-the-minute information on all aspects of education in their respective countries. Considerable attention is given to educational developments in the United States.

The article by Brian Holmes notes a widespread agreement about the major aims of the comparative education field, although the patterns of emphasis may vary from authority to authority. These aims include increased understanding of the processes of education; the generation of interest in and information about particular national systems of education, as well as perspectives on 'why they are as they are'; facilitation of the practical reform and planned development of school systems; and the promotion of more enlightened international attitudes.

Dr Holmes observes that there is much that is uniquely exciting about the cross-cultural dimensions of comparative and international education. It is difficult to imagine that anyone who has worked or studied seriously in a culture other than his own can ever be quite the same afterwards. For better or worse, he is likely to be 'hooked' to find his perspectives on educational issues persistently extending beyond national boundaries to the interplay of movements and forces as varied ultimately as mankind, and as fascinating. Education is viewed not as something confined to or even centered in classrooms, but as no less than the interconnected paths of human development, as the ways in which we learn to learn, as the collective search in which we all are joined in hopes of eventually finding out everything we ever wanted to know about ourselves and were unafraid to ask. Why are we as we are, and where can we go from here? When our concerns are no less than these, we are not likely to be content with sweeping and re-sweeping some small dusty corner of conventional academia.

Comparative and international education can be not only uniquely exciting but uniquely frustrating. The very richness of all that is there poses problems of digestibility and manageability. It might at times be supposed that we were dealing with Pandora's box: everything seems to lead to something else, and nothing holds still long enough to be grasped with any confidence. So pervasive is this elusive quality that the institutional placement of comparative and international education is affected: Where do these programs 'fit' within the spectrum of college and university offerings? So relentlessly do they cross and recross traditional departmental lines that they tend to be treated as institutional orphans and mavericks, bridging into many departmental areas, but really at home in none.

If there are accordingly moments when comparative educationists may be tempted to long for the professional security blanket of the sociologist or economist or political scientist or some other role more respectably circumscribed than his own, the chances are that he would not quite know what to do with it. More than likely, he would rather suffer from a relative lack of role definition than give up the special sense of freedom he has. Besides, there is so much to do, so

much to look into, that there is simply no time to worry about such matters as roles. Whoever saw a role anyway?

What is he likely to be looking into in the years ahead? As Dr Holmes points out, many different kinds of studies are needed, including area studies directed toward the collection of data on a considerable range of features of national systems of education (e.g., legislative bases; forms of finance, administration, and control; ways of organizing the schools; curricular theories and practices; extracurricular activities; methods of evaluating student performance; recruitment, training, examination and certification of teachers; educational agencies outside the schools; socio-economic factors such as the political, economic, social and religious structure of the country in which the schools operate), as well as case studies of particular problems in selected countries:

"As common problems are investigated in a number of countries, truly cross-cultural studies will emerge. These are vital to the development of comparative education as a generalizing science. The task is difficult but the prospect is exciting" (Holmes p.362).

Exciting. Precisely. There is no truer note on which to end this review.

William C. Sayres.

## **Education and Children's Emotions**

**Geoffrey Yarlott**

**Weidenfeld and Nicolson. £2.50.**

This book conveys an impression that the author was not quite sure what kind of a work he was producing. In the preface Yarlott claims that his "aim has not been to write a treatise on emotion, but to stimulate fresh interest in the problem of emotional education". On reading the book one finds that, in many ways, it does indeed do the latter, yet there is also much of the former about it. Surveys of basic work in the affective area are augmented by firsthand evidence from the classroom and the student seminar. Upon all this material Yarlott makes some interesting and suggestive comments which will no doubt give rise to discussion among teachers and students.

The book draws together material from a wide variety of sources, often providing fresh insights into such familiar work as the Newsom Report, or the emotional states of the astronauts on the Apollo 13 moon mission. It raises important questions about the aims and purposes of school drama, and exposes many of the assumptions implicit in the adults' attempt to interpret the emotional content of children's writing, to mention but two examples. The discussion of real children and their work will appeal to many students.

One misses the emergence of some unifying theme which might have given the book structure, each chapter seems to stand on its own. On the penultimate page Yarlott explains that "our understanding of the causes and consequences of emotion remains far from complete, and there are questions associated with the educative process for which, as yet, we have scarcely begun to find answers". Perhaps, after all, the book just reflects the state of affective studies at the present time.

Certainly this book provides an introduction to a subject which has been sadly neglected. It is interestingly written and sufficiently straightforward for the reader without specialist knowledge, whilst for those wishing to follow up particular points there is a good bibliography. For College and Department of Education students, whose tutors have alerted them to the need to discriminate between the scholarly and the anecdotal, this book should be particularly useful.

Michael Pursey



## The Technological Society

Jacques Ellul, translated from the French by John Wilkinson.

New York: Vintage Books Paperback (A Division of Random House), 1964, 449 pp.

While the decade of the sixties yielded a substantial body of literature relevant to the increasing awareness of the environmental crisis, few books encompass the impact of rapid social change and its ramifications for economic, educational, political, and sociological concerns as profoundly as does Jacques Ellul's 'The Technological Society'. His contribution is characterized by an admirable unity of theme and depth of scholarship. Defining 'technique' as the means of integrating the machine into society, Ellul thoroughly examines and traces its application within historical periods as a form of environmental management and critically evaluates the ultimate application of the technological ethos to the nature of man himself.

In its simplest form, Ellul's thesis states that modern technology has become virtually autonomous and that man has consequently become dependent upon technique, the imperatives of which dominate over human values and needs. While the subject of technological impact upon modern man has been extensively explored by other writers, only minor attention has been directed toward a critical evaluation of the extent to which technology and the idea of technique have come to permeate educational theory and practice. Perhaps Ellul's assessment of pedagogical technique should lead to a closer examination of our purposes and functions as teachers, since he asserts that "education will no longer be an unpredictable and exciting adventure in human enlightenment, but an exercise in conformity and an apprenticeship to whatever gadgetry is useful in a technical world." (p.349). While education as practised in developed societies generally does exhibit trends in the direction as outlined by Ellul, it is primarily the result-oriented American educational formula which must be seriously scrutinized, particularly in terms of the implications of such recently introduced concepts as accountability, performance contracting, and competency-based teacher education.

He suggests further that the extensions of technology into areas of human endeavour and judgement are so pervasive that society has reached a point of no return, when he argues that technology "has become the judge of what is moral, the creator of a new morality". (p.134). The question, however, is not one of freedom from technology, since technology is in and of the social fabric and therefore of the praxis of the human condition, but rather a question of freedom with technology. Such liberation can only be initiated by involvement through praxis, an involvement encompassing both subject and object. It is this question of freedom with technology and therefore the matter of alternatives generally, which is largely overlooked by Professor Ellul in his book. Technology is not value-free but rather it represents a value in itself in contemporary developed societies. If schooling then is nothing more than mere technique as he suggests, human purposes, potential, and expectations cannot be defined in terms of an individual's realization of self, but only in the light of quantitative progress as defined by a society wherein crises of the human condition are transformed into technical solutions and technological possibilities.

Ellul's critics have proclaimed his arguments to be one-sided, while suggesting that man will ultimately choose wisely between the constructive and the destructive application of technology to life and will in the final analysis discern between meaningful and meaningless techniques for human endeavours. Such a prospect would be most desirable indeed, were it not for an ever larger segment of humanity for whom life

itself has become but another technique. Yet Jacques Ellul's analysis is not lodged in the systematic promises of the technocracy, but in a profound belief in man's propensity for awareness, progress, and hope. In conclusion, therefore, the drive for progress must assume conscious direction and purpose; otherwise dreams of wisdom, truth and love will become mere illusions in the provinces of childhood or of madness.

Armin L. Schadt.

## Alongside the Child in the primary school

Leonard Marsh

Published by A. & C. Black. Paper back 90p, Hard Back £1.25 p — illustrated.

This is a pleasantly presented little book — well furnished with ample illustrations, sensitive photos of children at work and well chosen coloured plates of children's art. (But, oh, where is the key? In the text, on a separate page, opposite the plates?) The author is to be complimented on the break from tradition in the use of a 'Suede' paper — though some may find the grey reminiscent of the 'wartime utility' paper.

The structure of the book. The chapter headings, generally, follow a logical sequence, **though** the author may be right in suggesting that readers postpone chapters two and four until they have gained a general impression of the book. Anyone picking up the book without noting this advice may — especially if they are anticipating something in the nature of a personal experience like Sybil Marshall's 'Experiment in Education' — find the promise in Chapter one dulled by the rather derived second Chapter. To damn it on the number of references to Luria, Vygotsky, Piaget, Bernstien, Isaacs etc. would be unfair. There is, for instance, an excellent little piece on lino printing 'senior craftsmen and apprentices'. Quite delightful and to the point. Painting and Talking are well covered, though the message emphasised by the unedited quoting of David's monologue is made clear long before a reader reaches the fifth page.

Chapter four (which, as the author suggests, could well be read later) challenges the problem of the learning of Mathematics — and while profitably tracing some of the history — does set out in easily assimilated terms the contribution of Piaget. Sensibly, too, the author reminds the reader of certain challenges to Piaget's work — which to some extent anticipate the future.

The remaining chapters revive the promise of Chapter one and under appropriate headings deal with various aspects of Primary Education. Much is good straight forward advice and entreaty to change for the better — much could be more forward thinking rather than description of enlightened approaches today. Books tend still to be treated as the sole source of knowledge and the written word on paper the accepted method of recording. Many other sources, in this fast developing technological age, are available and the primary child, if not the teacher, accepts these as everyday.

Thoughts on the Open Plan are confusing. When the author uses the term 'completely Open Plan' does he mean without plan? Many of the latest 'Open Plan designs' — ten years later than the author's examples — are possibly too much as he would wish — too inflexible. Not allowing for the rearrangement of the furniture; the quiet, the T.V., the 'mucking about with clay' spaces being 'very robustly' partitioned and thus not allowing for any change in a future pattern. The reader might shudder at the suggestion of rocking



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# European Studies

Barry L. Jones, Lecturer in French, Homerton College, Cambridge

A number of factors have contributed to the growing interest in European studies in schools. Firstly there has been an increasing awareness that subject disciplines can be meaningfully integrated. Secondly the language teacher in particular has been confronted with two problems: (i) the problem of teaching his able pupils background studies, essential for an understanding of the country whose language is being taught, and designed to demonstrate that language itself does not and cannot exist in a vacuum; (ii) the problem of teaching across a wide ability range, especially in comprehensive schools, when the need arises, in the third or fourth forms with less able pupils, for some additional course which is a supplement to teaching the acquisition of a limited range of language skills. In either of these situations, and more especially in the latter, the language teacher may feel that to undertake a planned and structured study of the cultural, social, economical and political conditions of a country is beyond his ability, and that other subject disciplines have greater expertise in these spheres. As a tentative answer to these problems and being persuaded by the value of integrated teaching and the necessity to educate potential citizens of a European Community many teachers working in their schools and/or with their local education authorities have inaugurated courses which are either implicitly or explicitly 'European Studies'.

As a lecturer in French in a College of Education I have been approached by an increasing number of students and language teachers who have showed considerable interest in the ways in which the objectives of a language course can be redefined, often with the expressed intention of meeting the needs of the less able pupils, and in how the study of Europe can be planned so that language acquisition and background studies can be integrated successfully and meaningfully.

Since I had first hand knowledge only of the syllabus which Hertfordshire had proposed — which has now been accepted by the East Anglian Examinations Board for a CSE Mode I\* examination — I spent the early part of this year writing to all local education authorities in the country asking them to inform me of the schools in their area which were either planning or had had accepted by examining boards syllabi which they entitled 'European Studies'. From the information which I received I have been able to write to individual schools requesting copies of the syllabus in use in that school; sometimes this has been devised by the teacher or teachers concerned, and sometimes this has constituted part or the whole of a county based scheme. From the total number of syllabi collected in this way one can detect the following trends.

In broad terms 'European Studies' have been interpreted by schools to mean a systematically planned, integrated teaching programme, normally of at least two, and sometimes three years' duration, designed therefore for third, fourth and fifth form pupils, leading mostly to a CSE examination. Such courses emphasise that they offer opportunities to pupils for personal research and project work, and attempt to:

1. teach an outline of history in a European rather than national context.
2. give a geographical survey of Europe, often paying particular attention to the EEC countries — especially France and Germany — but sometimes including Russia and Scandinavia. Only rarely are other countries included.
3. incorporate a language element, especially French but sometimes German, with an emphasis on aural comprehension, often tested in the mother tongue, and oral proficiency in the selected lan-

\*CSE — Certificate of Secondary Education; a teacher controlled examination taken by pupils of minimal school leaving age.



guage within a limited number of specified everyday situations.

4. illustrate, describe and **compare** cultural, social, economical and political conditions in each European country.
5. include contributions from teachers of music, religious knowledge and cookery, home economics and art.

A genuine attempt has therefore been made by schools and local education authorities who have devised their own syllabi to "offer scope for work of a different type from that done for 'O' level and CSE **language** examinations."

Having made this brief summary a more precise analysis of and quotation from individual syllabi received will be made. All details, however, which are given hereafter will apply to areas of study which are appropriate up to but not beyond fifth form level, and which terminate in a CSE examination. Some of the statements or descriptions found below are quoted as they appear in the school's syllabus; interpretation, in some cases, is apparently left to the individual teacher or team of teachers and cannot be made more specific here.

### What is 'Europe'?

Where this is made explicit the number of syllabi which refer to specific countries is recorded.

Albania	1
Andorra	1
Austria	4
Belgium	9
Bulgaria	2
Czechoslovakia	3
Denmark	2
Eire	1
Finland	1
France	19
Germany	17
Greece	2
Holland	8
Hungary	2
Italy	11
Luxembourg	2
Northern Ireland	2
Norway	2

Poland	2
Portugal	1
Roumania	2
Russia	5
Spain	7
Sweden	2
Switzerland	4
Yugoslavia	2

### I. History — elements of:

It is expected that pupils who have followed the course will be able to give either oral or written descriptions (in English) of **some** of the following areas of study:-

1. Europe v. Asia as seen in Wars between Greece & Persia 490-479 B.C.  
Pupil Assignments:
  1. A narrative account of one of the campaigns.
  2. A newspaper report of one of the campaigns.
  3. A biographical study.
2. Roman Civilisation and its influence upon Europe with particular reference to:
  1. Development of the Roman Empire.
  2. Organisation of Roman Army, tactics, siege machines, life of soldiers on service.
  3. Houses, roads, buildings, games and entertainments.
  4. Aspects of Roman Britain.
3. The Heritage of Rome. A brief study of the garrison town of Chester as typical of a Roman military settlement. This leads to a study of the system of roads in Britain and further to the system of communication within the whole Western Roman Empire. An examination of the boundaries of that Empire, with Hadrian's wall as chief study point, to try to show how the Romans were trying to preserve their way of life from the ravages of the Barbarian. A comparison between the Barbarians and the law and order of Roman rule. The legacy of the Roman occupation apart from ruins — towns, roads, legal system, language. Some elementary linguistics introduced.
4. Great historical attempts at European Unity:
  - Romans.
  - The Holy Roman Empire of Charlemagne.
  - The Middle Ages — a common culture based on the church.
  - Napoleon and Hitler.
5. Europe expanding:
  - earlier discoverers — Leif Erikson, Polo, Diaz, Columbus, Magellan, Cartier, Cook.
6. Great dynasties and Empires of Europe — the importance of alliances.
7. European revolutions:
  1. Religious — The Reformation.
  2. Political — France, USSR.
8. Invasions and immigrations from Europe into Britain and some study of the causes.
  - (a) Early invasions after Romans.
  - (b) Norman conquest/Bayeux tapestry.
  - (c) Smaller arrivals of immigrants: Huguenots, French Aristocrats, Jews.
9. French history since Louis XIV.  
Examples:
  - Napoleon's campaigns.
  - Franco — Prussian war.
  - Franco — German rivalries etc.
10. Famous historical figures.  
Example: Joan of Arc and the 100 years' war.
11. Nationalism in France and Italy etc.
12. The overthrow of monarchy and rise of socialist/communist states.
13. Spain and the Civil War.
14. The rôle of one(?) country in World War I.  
The rôle of one(?) country in World War II.
15. The history of the Army in Britain (or of one regiment).
16. Hitler's regime and post-war developments.
17. Europe in 1939 and in 1945. East-West Blocs.
18. The growth of resistance and the formation of Allied Powers.
19. Movements for European Unity since World War II: Churchill, Schumann, European parliament at Strassbourg, European Coal and Steel Community, EEC, European Free



Trade Area, Benelux, Council of Europe, NATO, COMECON, Warsaw Pact.

20. Famous Europeans of the last 20 years:  
Stalin, De Gaulle, Churchill, Khrushchev, Dag Hammarskjöld etc.
21. The development of scientific thought.
22. The development of political thought.
23. Political and economic groupings within Europe.
24. Progress in medicine:  
Pasteur, The Curies, Braille, Lister, Röntgen, Fleming.
25. Detailed study of history of 4 capitals:  
London, Paris, Rome, Berlin. Show how the fortunes of the country have affected the growth and development of the capital.
26. Brief survey of some cultural points:  
England: Victorian Era.  
France: Louis XIV and the Châteaux.  
Italy: Michelangelo, Leonardo da Vinci, Florence.  
Germany: Music at the courts of the princes.

## II. Geography — elements of:

It is expected that pupils who have followed the course will be able to give descriptions in English in either oral or written form of some of the following areas of study:-

1. The study of one geographical region in one or more countries.
2. The study of the geographical features, towns, places of interest, industrial features etc. seen on a journey from one town to another; Example: from Paris to Geneva.
3. The foreign elements in the population of one town in England.
4. Farming — a comparison of a British community with one in France (or Italy or . . .).
5. A study of a port (to be chosen by the pupil) and imports and exports.
6. Coalmining and/or steel industries — a comparative study.
7. Railways — development (and decline?).
8. Canals — a comparative study.
9. Tourism — as a source of income — regions of touristic appeal.
10. The physical geography of Europe.
11. (Hamburg) as an industrial centre.
12. The study of a European town with which the school can foster/has an exchange link.
13. A study of the chief products for which each country (of pupil's choice) is noted.
14. Seas around and within the boundaries of Europe.
15. The North European plain and its geographical/(political) significance.
16. A study of the six countries of the EEC plus 3 of the 4 applicants (not EIRE) and a comparison of these with the USA.
17. The climate and natural vegetation of Europe.
18. The 'Wirtschafts Wunder' in Germany.
19. French provinces and departments.
20. Cross-Channel routes.
21. The wine industry (in Europe).
22. Agriculture — the way farmers manage their land — the effect on it of political and economical systems.
23. Industry — work, its influence on family life.
24. Energy — the changing pattern of energy use and its influence on social development.
25. Population — the changing pattern.
26. Industrialisation — its effect on urban and rural areas.
27. Improvement of European standard of living through trade, leading to present day responsibilities to underdeveloped world. Dominance and decline of Europe.

## III. The language element:

It is expected that, having followed the language element of the course (normally inter-

preted to mean French but sometimes German, occasionally Italian, Spanish, or Russian), which will include some of the following areas of study, the pupils will be able to:-

1. Use basic language structure in simple oral (French) such as a tourist would need in specified everyday situations. Example: To obtain information and services, explain difficulties, understand instructions, choose correct form of address etc.  
The situations envisaged are: shopping, buying tickets, timetable enquiries, visiting hotels, coping in restaurants and cafes, camp sites, museums, motoring, using the syndicat d'initiative, courtesies, conversation at meals, 'dating' — (i.e. how to make oneself agreeable without giving one's escort the wrong idea!) — how to fend off unsuitable advances etc.
2. Read notices, posters, road signs, menus and explain in English (or French) the content of same.
3. Answer questions in English or in simple oral (French) having first been played a taped description (in French) of an everyday situation (cf. paragraph 1).
4. Remember and retell information in English or in simple oral (French) having first heard a native speaker of (French) asking, on tape, a fellow countryman for guidance.
5. Act out in simple oral (French) certain prepared situations with the class teacher; thus to play a certain specified 'rôle'.
6. Describe in simple oral (French) a picture which has been given to the pupil and prepared by him before the lesson, and to answer ten questions, asked in (French) and answered in (French), about the picture, which will not have been prepared beforehand.
7. Answer orally questions in (French) in English on a passage in (French) which has been read aloud to the pupil by the teacher.
8. Write answers in English to questions in English posed on a passage which has been read aloud to the pupil by the teacher.
9. Answer a letter in written (French), (business or formal), of which the text is printed.
10. Write a conversation in (French) based on an everyday situation (cf. paragraph 1).
11. Listen to a tape of a (French) dialogue/definition/narrative and select from **one** of four printed multiple-choice alternatives, answers or completions to each question or statement.
12. Read a definition/dialogue/narrative in (French) and select **one** of four given answers or completions to each question or statement.
13. Read aloud 1 or 2 passages in (French).
14. Carry on a conversation with the teacher on a prepared topic, in (French).
15. Answer orally in (French) 10 questions of varying difficulty chosen by the teacher from a list of 100, studied previously by the pupil.
16. Answer in written (French) questions written in (French) on a passage in (French).
17. Identify (a) the language (b) the situation (c) the significant elements in each dialogue/definition/narrative when tape recordings of same in German, Italian and Spanish are played.  
N.B. Only one syllabus received has a **detailed** description of the language to be learned; hence a list of vocabulary, idioms, expressions etc. cannot be drawn up for the above.

## IV. Cultural, social economical and political elements:

It is expected that pupils who have followed the course will be able to give either oral or written descriptions in English of **some** of the following areas of study:-

1. The means of travel to and in (France): documentation required etc.
2. The development of airlines.
3. Cafés, restaurants, hotels: national cooking and eating habits (pupils should be able to prepare some national meals).
4. Shopping; what to buy, where; the metric system, currency, etc.



## European Studies (continued)

5. Communication media; newspapers and magazines, post and telephones, etc.
6. Holiday resorts, camping and caravanning.
7. Public services — police, health system.
8. Home, kinds of dwelling, amenities, fittings, furnishings especially bathrooms (bidet), bedding (duvet) etc.
9. Family life and national customs.
10. European sport.
11. National, regional dances, costume.
12. Fashion.
13. Art.
14. Music — classical, great composers, folk, music for particular instruments etc.
15. Cinema — great directors.
16. Theatre.
17. Photography.
18. Architecture and architectural styles; classical influence, influence of France, Italy, Germany, Spain, Scandinavia etc.
19. Influence of Scandinavian design in furniture, pottery, etc.
20. A visit abroad made by the pupil.
21. Major European churches and their influence on social attitudes.
22. Constitution and government; a comparative study; a comparison between other countries and the English equivalent.
23. political forces in European Countries.
24. Soviet relations with the West.
25. Racism and social prejudice.
26. Immigration, rural depopulation, population movement, refugees.
27. Man's changing response to his environment.
28. International projects: Concorde, Airbus, Monorail, Mont Blanc Tunnel, oil industry, nuclear deterrent.
29. Educational systems.
30. Foreign influences in the English language.
31. Chief languages of Europe; the influence of Latin in the Middle Ages, French in diplomacy, English in trade.
32. Major language areas — consequences of mono-, bi-, multi-lingual organisation.
33. Reading of a book, or extracts in translation. Example: on contemporary or recent European life. These books would include translations from originals, and books written in English relevant to the course. A list of these might include, for example:  
Remarque: 'All Quiet on the Western Front'.  
Isherwood: 'Goodbye to Berlin', 'Mr Norris Changes Trains'.  
Frank: 'Diary of Anne Frank'.  
Rawicz: 'The Long Walk'.  
Camus: 'The Plague'.  
Brecht: 'Mother Courage'.  
Simenon: 'Maigret' stories.  
Anouilh: various plays.  
Other suggested books are:  
Maupassant: 'Short Stories'.  
Duhamel: 'News from Havre'.  
St. Exupéry: 'Wind, Sand, Stars'.  
Other suggested authors: Chevalier, Dumas, Hugo, Molière, Keller, Frison-Roche, Russian authors.  
Other suggested topics — Norse legends.

## NOTE ON CONTRIBUTOR

BARRY L. JONES read French and German at Birmingham and subsequently studied at the Institut Français (Université de Lille) for a Licence ès Lettres. He has taught French in a secondary modern school in Birmingham and French and German at Boreham Wood Grammar School, Hertfordshire. He now lectures at Homerton College, Cambridge.

## REACTIONS TO THE FALKIRK INTERNATIONAL CONFERENCE . . .

(1) **Samuel Everett**, Formerly professor at the City University of New York.

It happened quite accidentally. Perhaps that is why the Falkirk Conference came to be so exciting and memorable.

From the first day, we had seen them . . . a group of adolescents and a few children dressed in outlandish garb, 'hippies' if you will. They had arrived in an old gaily painted, two decker bus procured in the WEF School Without Walls program.

In the ensuing three or four days they kept to themselves, lolling on the grass, in a group in the common room, and at meals. We asked each other who they could be but no one seemed to know. Clearly they were Outlanders.

The Inlanders are a pleasant group of people who meet each year in international conferences, as at Falkirk, to talk to each other about the state of the world and of education. We speak of our liberal and experimental educational traditions but a growing number of us are now retired or shortly to be. Most of those who are still active are in conventional situations, 'voices crying in the wilderness', we like to think.

The Inlanders hold to a belief of one of our great leaders that "WEF is an idea not an organisation". This is a pleasant notion in that it justifies talking for hours, about what ought to be done, with little attention given to practical ways and means of bringing about changes when we return home to our communities and teaching.

The first few days of the conference for the Inlanders were uneventful. We enjoyed the wonderful hospitality of the Scots. Conference speakers did their stuff, albeit with little challenge from their audiences.

In Discussion Groups conference members considered a number of exciting ideas, began to build new friendships among people with common traditions. During all this time we were little disturbed by the Outlanders who must have been doing their thing somewhere else.

Unlike the Inlanders, the Outlanders are young, very young. Having failed in school, or at least found schools unrewarding, they are unimpressed by authority and strong for action, if not for developing ideas well thought through. They march. They protest. They take pride in rejecting the beliefs of their elders, parents and teachers. Many confrontations have caused parents to feel helpless. Teachers have not spent time to try to understand.

Just as in schools and the larger society, at the Falkirk Conference few Inlanders took time from their busy concerns to think about the Outlanders let alone communicate with them. There were rumours of unsocial conduct. Some of us were startled and somewhat perturbed to stumble over young recumbent bodies at night in the dorms before the Outlanders were housed off the conference grounds. But such rumours and events were of passing moment for conference members. The rejection of unconforming youth in society was almost perfectly reproduced at Falkirk.

Now it happens that one element of the Inlanders tradition is freedom of speech, a dangerous doctrine if one does not want one's complacency disturbed. And on the fifth day of the conference there was a scheduled 'Face to Face Talk-in on Conference issues.'



The Outlanders on the fifth day were there in force. They were tired of being ignored. Here was their opportunity. They said we did not want them at the conference, that the whole atmosphere was forbidding, that the very design of the building was authoritarian. They threatened to leave.

These young people were told by some Inlanders that they had never been invited to the conference, though they had been brought by a bus owned by the English Section of the WEF. Their conduct had been objectionable. Property had been damaged, etc.

To say that in the remaining days of the conference Fellowship triumphed would be a distinct overstatement. But it is to the credit of the Inlanders that the direct confrontation had made them aware. Many made a personal effort to talk with the boys and girls, who fortunately did not leave, though unsocial acts in kitchen and lavatories came to a climax at the close of the fifth day. It would have been easy to have condemned all for the acts of the few.

On the sixth day a number of Outlanders came to Discussion Groups. Several of them were invited to speak at the last plenary session titled 'Our Way Forward.'

Perhaps 'Our Way Forward' should have been the title of this piece. The Inlanders have still to face the issue. Will young Outlanders ever again attend an international WEF conference? Or will conformity again triumph over reality in the form of our 'school failures'. It will be a sanguinary battle, especially as no Outlanders will be consulted in the decision making.

For myself, and for a number of others, I hope never again to attend an international WEF Conference where young people are unrepresented. Fees can be somewhat graded, or gifts solicited, to make this possible. Can we really face the demands of Fellowship?

(2) **Margaret Roberts**, WEF Guiding Committee and ENEF Executive.

We pride ourselves that we are liberal thinkers. We think we are good organizers. We believe in democratic discussion, or do we? Are we perhaps not a little complacent, rather set in our ways and disinclined to re-think in the light of changes in our situation, OR is it much more serious than this? Are we ignorant of what is going on? Are we out of touch with the children and young people of today who are depressed and demoralized by repeated failure in the present education system? Are we perhaps, without realizing it, missing out on one of the biggest challenges to our society today? What to do about the drop-outs and alienated; what to do about our own failure to help at an early age i.e. to introduce preventive work where young children are 'at risk.'

The WEF International Conference in Falkirk this summer certainly brought these matters down from the rarefied level of theory to the practical problems of the 'here and now'. In a way the confrontation between the alienated (plus those who were trying to help them) and the 'progressives' exemplified the kind of tough problem-grappling situation that education is about today. The unpalatable truth, that we gradually gained the courage to accept, was that we were not only lacking in experience of how to cope with the situation but we were lacking in ability to understand the complexity of the problem. Some people appeared more prepared than others to make efforts to 'bridge the gap' by communicating. After all some of us had known for some months that the 'Schools Without Walls' section of the ENEF were coming north to make their contribution to the Conference. Those of us who

had attended their meetings knew that there was likely to be a rather large 'space between' them and the more traditional conference members. We knew that there would be a challenging situation but we did not **do** much about it. We did not face up to what was involved; that the group would bring something to the Conference and that members might not like it.

The actual statement of the 'Schools Without Walls' group when it was made within the limits of the planned programme came over loud and clear: they did not like what was offered in traditional education and they were opting out. They used fairly crude methods to communicate—shock tactics perhaps? If we are honest it was a shock to hear youngsters from some of our 'good' direct-grant schools expressing their flat rejection even though they were successful within the system.

Scotland Road Free School was trying to gather up some who had opted out completely from the Liverpool Local Authority schools and the leader, John Ord explained what he understood by community education. This included getting 1,000 children away from the slums of Liverpool into the North Wales countryside for a short holiday. As he saw it the work had to be done **in** the community **with** the community. Some questioned his sincerity because he has a University degree!

How many members of the Conference would be willing to join him—one offered to visit and did so. John by then had apparently forgotten all about us. Have we who were there at Falkirk forgotten? I don't think so. Are we still angry because for us the Conference was spoilt? I hope not. It was in many ways a good thing for the one time 'avant garde' World Education Fellowship to be challenged in this way—it brought home to some of us that we have failed to realize that our standards have little or no meaning for the alienated who have no hope of succeeding in the system as at present constituted.

What are we going to do about it? How can we begin to bridge the 'space between'? On several occasions the dependence of the young was stressed but for a considerable time during the Conference the caring attitude that traditionally goes with the liberal standpoint was conspicuous by its absence. Clearly the organizers were 'on the spot' in that they had a responsibility to enrolled members to carry through the published programme. BUT I personally was shaken at the shallowness of our caring, particularly in terms of the behaviour of one or two of the more disturbed young people. One lad picked up by the 'Schools Without Walls' group on their journey north in their recently acquired bus, talked and talked in the common room and during a trip to Edinburgh about his rejection by his family. "**They** don't care what I do!" was his repeated statement. He was trying to tell us something of his despair. He was responsible for the smearing of coffee all over a pantry and other kinds of attention—demanding behaviour. We got rid of him. Does anyone know or care what happened to him? Can we keep saying the young are dependent on the older generation if the older generation repeatedly lets them down?

Here it seems is a challenge to future WEF Conferences. If we do care then it boils down to a question of finance. Are we willing to provide the necessary grants for representatives of these young people to join us at future Conferences specifically to put their point of view to a caring fellowship? Can the 'space between' become the area for the 'free play' of ideas so that we can learn more of what lies behind this protest movement and perhaps do something about it?



## Children's Rights — Review

**Paul Adams, Leila Berg, Nan Berger, Michael Duane, A. S. Neill, Robert Ollendorff.**

**Boards: Elek Books £2.50. Paperback: Panther 50p.**

The right of the adolescent to sexual freedom is but one of the rights claimed for the young in this book. Others include the child's right to be born in surroundings where he and his parents are respected, the right to a mentally and physically healthy childhood, the right to stay clear of boarding schools, the right to choose for himself whether to attend school at all, the right to learn without outside pressures, the right to expect society to deal with his deviancy with understanding, the right to withdraw from religious education on his own account without sanction from his parents, the right to participate in determining how schools and universities should be run, the right to representation in serious disciplinary matters, the right to be consulted in adoption proceedings, the right to develop and the right to be himself.

The justification and implications of ascribing rights to children in school and elsewhere raise questions of some complexity. Rights of freedom are clearly not to be justified in the same way as welfare rights, the existence of which may itself be regarded as problematical. Rights created by such transactions as bargains and promises would seem to have a different form of justification again, while there have been those who have held all use of the term 'rights' outside a legal context to be confusing or at best metaphorical. These, however, are distinctions with which the authors of 'Children's Rights' do not concern themselves, any more than they do with the question of whether the dependent position of children and their limited knowledge and experience in comparison with their parents and teachers affect the rights which may be ascribed to them. Only Ollendorff attempts to support his rights claims with argument. Adolescents, he holds, must be given rights of self-determination, participation, association, sexual freedom and so on to prevent the generations from becoming irrevocably separated by a gulf of non-communication and cynicism. This argument however, being based not on justice or humanity but on social usefulness, can scarcely be intended as a serious justification of rights claims at all. Social usefulness does not create rights, though it may be an argument for their implementation; nor are rights necessarily socially useful. These are two quite different, though, of course, not entirely unrelated, modes of moral justification.

Perhaps, however, it may seem somewhat inappropriate to take the authors to task too severely for lack of rigour on these grounds. That children have any or all of the particular rights listed above is probably one of their less important assertions. By and large 'Children's Rights' is not an attempt to justify or secure specific changes of practice in regard to children. The title of the book and the declamatory demands for rights which it contains perform rather the function of slogans in a more general protest against the adult world's supposed failure to respect the child's humanity. Frequently the real point at issue between the advocates of children's rights and those who oppose them is not whether children possess this or that right, but whether it is appropriate to speak of their having rights at all. This question is important because of two implications which any rights claim contains. Firstly, it implies that the individual for whom the claim is being made is a person whose feelings, choices and ends are of some account, and that treatment of him may not be determined solely by the convenience, whim or judgement of others. Secondly, to say that a person's rights are being withheld or denied is to say that he has a genuine grievance and to place him unequivocally in the category of the oppressed. The first of these two

implications is occasionally stated and consistently assumed by all the authors of this book. If it receives no argued support, this is simply because they do not regard it as a matter of debate. It is the second implication, that children are oppressed, that constitutes the main contention of the six authors, writing from various points of view and on the basis of widely differing knowledge and experience. That the book achieves, in spite of this, such an effect of underlying unity is due largely to their fidelity to these two themes.

Though Leila Berg does not write directly of the oppression of children, she celebrates some of the century's heroes and martyrs in the fight for enlightened attitudes in infant care, in the education of the young and in the treatment of deviant adolescents. As psychiatrists, Adams and Ollendorff take Reich's contrast between matriarchal and patriarchal forms of society and argue that in the latter, which now prevails, children and adolescents are 'bludgeoned' into conformity through the blocking of love and the production of sexual guilt. Neill's protest is against the 'god almighty complex' which makes adults mould the young in their own image. Nan Berger shows how successive Factory Acts, Children's Acts and Education Acts have done much to protect children from physical cruelty and economic exploitation, but little to dispel the assumption that they are someone's property or to give them a say in their own affairs. Duane demonstrates how the educational odds are stacked against working class children, the function of whose education, he claims, is to condition them for "predetermined adult roles in a mass-production society" or more generally, "for the purpose of social exploitation".

In contrast to the persecutory adult world and the warped, frustrated, timidly conforming products of current child-rearing and educational practices, the child is seen as innately good, creative, wise, loving and sociable, behaving competently when given a large measure of freedom and capable of making sensible choices when involved in decisions about his own life. He becomes a healthy adult, not when disciplined or repressed but when allowed to develop according to a "natural creative, instinctive process of growth". It will scarcely be necessary to comment at length on this Rousseauistic view, for inasmuch as behaviours and competences are socially acquired (not to say socially defined), it is difficult to see how the child can come into the world either good or bad, wise or stupid. What is more arguable is that the child who is decently treated will learn to respond in the same way — but that is a very different matter. For all Neill's abjuration of the 'god almighty complex' the independent, self-confident, sex-accepting ex-Summerhill pupil (if that is how he emerges) as much reflects Neill's values as the celibate seminarist reflects those of his father superior. Preferable as we may find Neill's values, they are his values nonetheless and his responsibility as an educator cannot be evaded, any more than society, with its humane and liberal traditions can be denied its share of the credit for those whose moral growth is wholesome and sound.

The view of society presented in 'Children's Rights' is wholly critical. The main point of the authors' censure is, of course, society's treatment of children. If the latter are assimilated to an oppressed class or oppressed race by the cry for rights, this assimilation is underlined by the language used to describe the 'ghastly repertoire of child subjugation' to which they are supposedly subjected. The list includes "dehumanisation by being treated as objects", "punishment by restriction of locomotion, physical pain and shock", "imprisonment" in schools referred to as "jails", "universal denial of rights in infancy and latency", "bullying", "disenfranchisement" and "psychological castration".



Not only is society harsh, but its adult members are represented as actively conspiring against the interests of the child. Repressive measures are said, for example, to be "used continually to make the child conform to our sick society", and "the production of a mass of young people with orthodox, basically conservative and traditional habits and beliefs" is represented as the "goal" and "purpose" of punishment in schools.

One may be tempted to ask whether these are mere stylistic extravagances or whether this view of society is intended to be taken seriously. In the latter case, it would be appropriate to examine, for example, the description of daily school attendance as "imprisonment". To be sure, there is a certain resemblance in that both prisoners and pupils below the school leaving age are there whether they like it or not. In the case of real imprisonment, however, the experience is intended to be somewhat unwelcome to the inmates. That a significant proportion of adults now have this intention with regard to schooling remains to be shown. It may perhaps be argued with more justification that the subjective experience of pupils resembles that of convicts or internees, but even this seems something of an exaggeration in the majority of cases.

It will by now be clear that the authors' depiction of society is undisguisedly polemical. It is, of course, a standard device of polemics to describe one's adversary in consistently unfavourable terms which push stylistic licence to the limit. In 'Children's Rights' 'authority', 'the authorities', 'society' and 'the Establishment' appear as hostile personifications whose representatives are almost invariably caricatured. Generalisations about "middle-class readers", "teachers" and "religious parents" are made with abandon, tendentious anecdotes are a standard means of driving home points about the inflexibility or stupidity of officials, reported conversations are taken at face value when they confirm the view of society being presented, the spectres of Hitler and Mussolini are invoked from time to time and on one occasion a statistic is misinterpreted to the point of taking a 42% staff turnover in one year to imply a more or less complete turnover in three years. Collectively these features may seem to indicate a desire on the part of some of the authors to beat society with any stick, however crooked, rather than to identify specific failings in our rearing and education of the young.

Notwithstanding the above, the various chapters of 'Children's Rights' have much to be said in their favour. Nan Berger's examination of the legal position of children in various situations is particularly useful now that her 'Rights of Children and Young Persons'<sup>1</sup> is out of print and no longer easily obtainable. Leila Berg has brought together useful information on progressive educators from Makarenko onwards from sources as varied as standard biographies, pamphlets and private contacts. If Duane's account of Bernstein's work on restricted and elaborated codes helps draw attention to its existence, some useful purpose will have been served. The figures he quotes in another part of the chapter, showing how educational resources are diverted away from those most in need of them ought to be widely known, though more careful dating and identification of the sources of the figures given would have made them more readily usable. In spite of Neill's outrageous generalisations, it would be surprising if there were nothing of value in a chapter written on the authority of eighty-seven years experience of life, mostly dedicated to the actual practice of progressive education. What he has to say is rendered the more convincing by his underlying shrewdness and commonsense. (No, the older girls at Summerhill cannot have a sex-life of their own, whatever the rights and wrongs of the matter, and occasionally incorrigible

bullies have to be kicked out). As regards the chapters by Adams and Ollendorff, one does not have to take literally the historical events which Ollendorff 'feels' to have taken place some eight thousand years ago, or even acknowledge the Reichian constructs of 'matriarchal' and 'patriarchal' societies to applaud the value judgement in favour of generous, loving acceptance of the child and its sexuality, particularly when this judgement is made by men with first-hand experience of the havoc wrought by the 'mechanisms' apparently necessary to promote conformity to society as it is at present.

Many who seriously endorse the underlying values of 'Children's Rights', however, may well be troubled by its highly polemical nature and even feel that the causes of progressive and child-centred education are being used as a peg on which to hang a more general attack on society. Above all, one must surely ask for whom the book is written. Presumably it is not intended for those capable of separating its valid contribution from the polemics. If, on the other hand, it is intended to move those whose critical powers are as yet unformed by training or experience, the authors' intention seems as exploitive as some of the practices they condemn. However this may be, it certainly does no service to the cause of humane and enlightened relations between adults and children to suggest that valid and reasoned arguments are so scarce that recourse must be had to the devices of the demagogue. Nor is it helpful to provide apparent justification for the charge that progressives are less interested in improving the situation of the young than in polarising attitudes to the point where an atmosphere is no longer possible in which education and mutual understanding can begin.

Colin A. Wringe.

#### Reference

1. Published by the National Council for Civil Liberties (1967). See also the NCCL series of discussion papers 'Children have Rights'.

#### NOTE ON CONTRIBUTOR

COLIN WRINGE was educated at Clacton County High School and read Modern Languages at St. Edmund Hall, Oxford. He has taught at University College School, Tottenham Technical College, London, and Gillingham Grammar School and has produced a number of language text books. He studied part-time for an M.A. at the University of London Institute of Education, where he specialised in Philosophy of Education.

An interesting new discussion of 'Pupils Rights' by Colin Wringe will be published within the next few weeks in the 1973 issue of the 'Proceedings of the Philosophy of Education Society of Great Britain'. Copies of this volume are available from Basil Blackwell and Mott Ltd., 108 Cowley Road, Oxford, England. (Ed.)

#### On Sunday . . .

On Sunday I went to see Jonathan and we went into the woods and I found something it was a Skeleton head of a BIRD and We thought for a minute.

Report by **Graham Pedley** (aged 8)  
Swaffham Prior County Junior School,  
Cambridgeshire.



# WORLD STUDIES BULLETIN

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## CONTENTS

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- 2. Towards a world-minded diploma.**
- 3. A world-wide program in the social studies.**
- 4. Do you know?—Some new moves.**



# 1. What is a 'world perspective'?

The encouragement to readers to send in their definitions of 'world mindedness' has produced some interesting answers. The most substantial was a dissertation by David Bridges entitled **Education and International Understanding — a philosophical examination**. In this he claims that central to the nature and purposes of "education for international understanding" is what might be regarded as a Cosmopolitan's conception of moral education. The following is a slightly shortened version of his third chapter.

The Education Advisory Committee to the Parliamentary Group for World Government describes its aim as "to encourage a dual perspective in education — world as well as national — so that opportunity is given in the curriculum for balancing national loyalty with a measure of conscious loyalty to the human race as a whole in all its diversity". (Parliamentary Group for World Government 'World Wise' 1968, p.5).

Hilda Taba begins to spell out more fully what this new perspective should be like. Men must learn she writes "to escape their own narrow, personal and ethnocentric perspectives". She warns against "the dangers of ethnocentricity embedded in the natural socialisation processes of any culture"; and remarks that "although living in a world of vastly expanded horizons requires a vastly extended sensitivity and capacity to understand, there is little in the usual curriculum of our public schools that is addressed directly to developing a cosmopolitan sensitivity, to seeing the 'culturally other' in its own right . . . The curriculum should develop the knowledge and perspective which is commensurate with the kind of world in which we live". (Taba, 'Curriculum Development' 1962, pp46, 73 and 273).

Still on the same theme, Althea Lyall (in 'History Syllabuses and a World Perspective') describes how any episode in history can be seen in this world perspective: "one method, used instinctively by most gifted teachers, is to show any event of national, local or continental import as an extension of human experience and therefore of universal significance. Another approach is to see sectional history from a global point of view; in this way some causes which loom large in chauvinist mythology disappear into triviality whilst others take on a new more widely salient aspect". (Lyall 1967, p xiii).

The idea running through these three passages is that of 'a world perspective', which it is counted important that we should have. The pieces I have quoted give some idea of what a world perspective would be, but do not add up to an entirely coherent or specific account. Let me attempt to move one step nearer to such an account by spelling out in just a little more detail what this 'world perspective' might entail.

## (i)

There is first of all one way in which the notion of a world perspective is used which I can deal with fairly briefly. This is where what is recommended is simply knowledge about all the major parts of the world. 'A world perspective on religion' can mean a quantity of information about each of the world's major religions. 'History with a world perspective' may simply involve doing a bit of history about each of the major world civilisations.

On the whole, however, what most of the literature on the subject seems to be getting at is something rather more ambitious and interesting than this.

## (ii)

A second interpretation of what it would be to have 'a world perspective' might be 'being able to view life and the world under some others than ones own national or cultural framework of values'. This would be an extension of the idea of 'seeing the world as others see it' which I discussed in relation to understanding another society.

Hilda Taba explains the source of the deficiency which can be put right only through deliberate teaching of this 'world perspective':



“Socialisation into one culture inevitably creates barriers to understanding the values of another culture. Because individuals are conditioned to the behaviour, values and norms of a given society, their capacity to understand and to appreciate that which is different from their own culture is limited. In addition to the difficulty of seeing the ‘other’, there is the culturally conditioned incapacity to see members of the other cultures in terms of that cultures values and standards. A person of one culture responds to a foreign culture in terms of the values and norms of his own culture — that is to say, ethnocentrically”. (Taba. 1962, p51-52). In place of this ethnocentricity, Taba wants all individuals to develop “a sensitivity which permits them to explore sympathetically and realistically the frame of mind, feelings and values out of which persons with a different orientation think and act”. (ibid, pA6).

Now there may be some puzzles as to the nature of this ‘sensitivity’ which Taba wants us to acquire, but let us ignore those, and assume that there is an attainment which we can aspire to which is something like seeing the world in the perspective of the values, the conventions, the ‘weltanschauung’ of another culture. And let us say also that we can gain this kind of understanding, this way of seeing things, in respect of a whole number of different cultures. Does this add up to ‘a world perspective’?

It seems to me that it does not. It might be what **some** people understand by a world perspective. J. L. Cohen, for example describes world citizens as “versatile and protean beings whose diversity of outlook and attitudes is not to be compassed within the single bounds of any single ideology”. (Cohen, ‘Principles of World Citizenship’, 1954, p102). But I suspect that other writers would say that the ambition that people should master more than one ethnocentric way of looking at the world, admirable thought it was, fell short of what was properly called a ‘world’ perspective. What was wanted was a perspective which transcended even a plurality of other-ethnocentric views, with a perspective which was truly **global**. Surely it is

nothing short of this which James Henderson for example has in mind in these exciting passages from ‘Education for World Understanding’:

“Man has to rediscover and live from third element in all human personality which is the seat of the species’ shared value . . . ‘the midpoint of the self’ (Jung) or as Lewis Mumford once described it ‘the Self that we share with our fellows’.” (Henderson 1968, p11.).

“The supreme purpose of education for world understanding is to enable men to identify and reverence that which today concerns them all ultimately as human beings”. (ibid, p27) — and —

“Education for world understanding consists in building a church in which men of all faiths can worship and in nourishing a conscience recognisable as being that of the human race” (ibid p148).

I do not wish to pursue the psycho-analytic content of these ideas, I use them merely to illustrate the point that, in at least some of the ‘world understanding’ literature, it is not merely a plurality of ethnocentric perspectives which we urged to pursue, but a unified, over-riding global perspective.

This is an interesting but puzzling idea. What I am not very clear about is whether it is supposed that this ‘world view’ is already available to us in some way, already clearly articulated in a set of norms, conventions, rules, values, concepts etc. equivalent in its relation to the world society to the more familiar sets of norms etc. which characterise our more limited national and other societies or whether this ‘world view’ is in fact something we are urged to evolve and create in some way, possibly as the foundation-stone of ‘a world society’ properly so called. Either way, the case is an obscure one. If such a world view is already available to us what are its features and where is to be found? If such a view is not yet evolved then how are its features to be defined?



Henderson is one of the few writers I have come across who even begin to tackle these, admittedly profoundly difficult, questions. The passages I have already quoted indicate something of the tenor of his argument. The 'world perspective' is to be sought it seems in "our psychological and spiritual origins" (Henderson 1968, p63); in "the collective memories of mankind" (p125); in "the consciousness of the universal in man" (p13); in what Bozeman calls "those moments in recorded time in which men of different continents and cultures succeed in transcending their local environments". (Bozeman 1960 quoted in Henderson 1968, p12).

I find these suggestions seminal and intriguing but almost systematically mysterious. What do these phrases mean stripped of the poetry of the Jungian metaphysics? The question still needs an answer — what is this 'global view' that we are urged to pursue if it is something above and beyond a grasp of as it were a plurality of other societies' own ethnocentric perspectives?

(iii)

A third interpretation of the idea of a world perspective is possible. This is not intended as an alternative to either of the two accounts I have given; it seems to me that all these different ingredients are packed in to this richly endowed but rather bewildering concept.

On this third interpretation we would say that somebody, had 'a world perspective' if he was able, where relevant, to describe the course of events, the problems etc., of one society in terms of causes, consequences and general movements which lay outside that society. It could be argued that the more extensive the dealings and interaction between different nations, the more crucial this perspective becomes to any true understanding of the problem under investigation. Given the present structure of international trade and finance, for example, fluctuations in the British economy are unintelligible within a framework of explanation which does not take

into consideration events in Wall Street, Zurich or the O.E.E.C. The causes and consequences of the events inside Berlin in 1948, Hungary in 1956 or Cuba in 1962 need to be looked for far beyond the frontiers of these communities. The concerns of Britain, Cyprus or Ceylon with the control of disease and the most profitable exploitation of the world's resources are not realisable through the isolated and individual enterprise of any of these individual states alone; nor is a proper understanding of the problems involved to be gained through a scrutiny of conditions in any one of these societies.

It can be argued that a 'world perspective' is required not merely in the study of contemporary society. Professor Court for example suggests that, "The history of the economic development of one nation almost always requires the economic history of other peoples to make it fully intelligible . . . a student of English economic history is, almost by definition, a student of the economic history of Europe and more than Europe over periods of time which deepen with his purposes". (in ed Finberg 'Approaches to History' 1962, pp43-44).

Without the sort of wider perspective I have described, one could have **an** understanding of certain events, but, on the view I am setting out it would be a partial, incomplete or even mistaken understanding.

This view seems to me to be a thoroughly acceptable argument provided that it is not pushed too far. Some events clearly require an explanation and have consequences which go far beyond national frontiers. But this is not obviously the case with **all** events, as a glance at some of our local newspapers will surely demonstrate. Nor has it **always** been so much the case as perhaps it is today.

This is not to say that what are apparently the most parochial of events might not be endowed with a kind of universal significance, but this is a rather different claim from the one which I am immediately concerned to examine.



(iv)

The idea of 'perspective' is closely related to that of 'proportion' both in art and in our weighing of our lives' experiences. Thus when someone seems unduly upset by a relatively trivial disappointment we urge them 'to get things into proper proportion', or, synonymously, to 'put things into a true perspective', and we mean that we want them to see the things which are important and the things which are trivial in their proper relationship.

A world perspective is, in one sense, an extension of this idea. It contains both the notion of a scale of values, priorities or importance — a perspective; and a criterion on which those values, priorities or judgements of importance might be based — something like, 'that which concerns most nearly the world as a whole'. To approach history with a world perspective in this sense would be to select for study those movements and events which affected the largest part of the world's population, with the result that, as Alethea Lyall anticipates, "some causes which loom large in chauvinist mythology disappear into triviality whilst other take on a new more widely salient aspect". (Lyall 1962, pxiii). To apply a world perspective of this kind to decisions about the development of the world's natural resources would be to judge not 'what contributes most to the prosperity of my nation', but rather 'what contributes most to the prosperity of all nations'. What would count under a world perspective as most important, most significant or most highly valued would be what most closely touched the interests not necessarily of myself, nor even of my country, but of the whole world. This is the fourth idea which appears to be contained in the notion of a 'world perspective'.

It is important to make a distinction here. We might be urged to **know how to apply** the sort of perspective I have described i.e. simply to know what it would be to judge or discriminate according to these criteria. This would be an exhortation to particular knowledge or understanding. But also we might be urged in fact to **apply** this sort of criterion in our own judgements. This would be an exhortation to a particular set of values and would

clearly involve a much more extended commitment.

The evaluative ingredient in the notion of 'a world perspective' is in fact crucially important — at least this is what I would want to argue.

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I have attempted to unpack some of the things contained in the notion of 'a world perspective' which I have interpreted as a characterisation of a sort of understanding we could have of the world. On my analysis, having 'a world perspective' might entail any or all of the following:

- (a) knowing about all the (major?) parts of the world; or in e.g. 'history with a world perspective' knowing about the history of all the major parts of the world;
- (b) knowing how to interpret the world in the perspective of the values and conventions of a number of different cultures;
- (c) knowing how to interpret the world under some kind of unified global perspective, equivalent in its relation to the incipient world society, to the more familiar sets of norms etc. which underlie our present national societies;
- (d) knowing how, where relevant, to describe a course of events or a problem, or whatever, which one identifies in one society in terms of causes, consequences or general movements which lie outside that society;
- (e) knowing how to judge what is most important, most significant or most highly to be valued in terms of what most closely touches the interests, not necessarily of myself, nor even of my country, but of the whole world.
- (f) in fact valuing things or judging things on this basis.

#### Note

The dissertation from which these passages have been extracted is available at the University of London Library.

Two essays based on other sections of the dissertation will be contained in forthcoming (1973) publications of the University of London Press:

'Education and International Understanding' will appear in ed. R. Pring and J. Elliot 'Social Education and Social Understanding'; 'Cosmopolitanism in Moral Education' will appear in ed. C. Bailey and D. Bridges 'Moral Education'.



## 2. Towards a world-minded diploma

The James Report recommends a two-year Diploma in Higher Education for all students in colleges of education, whether they intend to go on to teach or not. This offers an outstanding opportunity to re-look at college courses, and heightens the significance of good work already in hand.

### A. THE MODERN STUDIES COURSE (BRIGHTON)

The Associated Schools Project in Education for International Understanding.

**Time allocation** 1½ hours per week for 5 terms

#### **Aims:**

1. To study some major topics in World Affairs particularly those that are likely to be of great concern in the foreseeable future.
2. To engage the students in the production of teaching materials (e.g. wall charts, slides, O.H.P. transparencies, worksheets) suitable for the 14-16 age-range.

#### **Structure of the Course:**

1. **Introduction.** Justification for and techniques of teaching world affairs; UNESCO and ASPRO; the resources of Educational Technology; exemplification of the techniques of producing teaching aids by a brief study of the topic of drugs.
2. **The Core.** The following topics form the core of the course: the U.N.O. and its Specialised Agencies; Food and Population; Race; Conservation and Pollution; Nuclear War and Radiation Hazards. Each of these topics is introduced by a series of sessions of talks and films. The students then work, usually in pairs, on the production of a teaching aid or aids on selected aspects of the topic.
3. **The Remaining Units.** The half-terms are allocated to the reading of seminar papers by students on topics which interest them but are not included in the core of the course. (e.g. Crime and De-

linquency; Mass Media; Organ Transplants). One half-term is devoted to the techniques of planning school visits to places relevant to the topics covered in the course.

#### **Special Features of the Course:**

1. The best materials produced by the students are being collected into a resources bank and are thus available for use on teaching practice.
2. One of the major assumptions of the course is that increasingly world problems are coming to require explanations from a Biological perspective (e.g. the biology of undernourishment, of racial differences such as pigmentation, of pollution dangers). The course is therefore taught jointly by a Historian/Political Scientist and a Biologist.

Derek Heater.

### B. THE 'THIRD WORLD' COURSE (BALLS PARK)

—the results of a student survey.

In 'The New Era' for September-October 1970 a report was given on the 'Third World' element in a Study of Contemporary Society at Balls Park College of Education, Hertford. At the end of the course in December 1970, students were asked to complete a questionnaire to evaluate the success of the programme, and in the light of the results of this survey the staff concerned were able to make major changes to the course in 1971. This article gives some of the survey findings and includes the revised programme. It demonstrates how a consideration of the problems of the developing nations of the world can be incorporated into a college of education curriculum.



Students indicated in their replies basic satisfaction with the course — 89% quite clearly confirming their choice of this option and the remaining 11% only slightly less convinced. There was some uncertainty, however, as to the achievement of the course objectives. There were taken to be the following statement from the introduction handed to students at the outset of the course.

‘The purpose of this course is to encourage informed opinion on the natural and human difficulties facing governments and peoples in the Third World and to examine the richness of culture, religion, history, etc., which the developing nations of Africa and Asia can contribute to the world’. 79% said that this had been only partially achieved. A suggested reason for this uncertainty emerged in discussion when it was argued that the two elements of ‘problems’ and ‘culture’ were too disparate to be treated in one course, and that in the time available students should concentrate on one or the other.

Other reasons for doubt are contained in responses to a question in which students were asked to evaluate the course by rating certain elements of it on a 5-point scale. Each rating was given a value and the results came out as follows:

Visiting speakers	270 points
Course introduction	190 points
Written assignments	190 points
Films	168 points
Seminars	162 points
Reading	157 points

Block lectures by visiting speakers were clearly reckoned to be the most successful part of the course, and the new programme reflects this preference. Seminars, regarded by staff as a major part of the structure, ranked low on the list, and in open-ended comments students indicated a widespread dissatisfaction with the system of reading papers to seminar groups. 75% would have preferred an alternative programme in seminar time rather than the complete deletion of small group discussions, and the most highly favoured suggestions were for discussion

follow-up to block lectures, discussion of pre-set reading, concentration on a limited range of topics, and optional topics to facilitate cross-movement between groups. The principal criticism of the seminar papers were poor presentation by students, lack of prior information on topics, lack of time for follow-up and lack of cohesion in the range of topics.

In response to these criticisms the course is now much more closely structured and integrated, while long essays replace the seminar papers.

**OUTLINE OF COURSE JUNE–DECEMBER 1971**

Week 1.  
Introduction to the course  
Film — **‘One Man’s Hunger’** — although eight years old, the showing of this film, on the struggles of a Bengali farmer for survival, coincided with the cholera outbreak and refugee problem of East Pakistan.

Week 2.  
Lecture — **‘Why the Third World?’** — an outline of some of the basic difficulties facing the developing countries.

Week 3.  
Discussion groups: Points for discussion were raised at the previous lecture and from a reading of **‘Development in a Divided World’**, edited by Seers and Joy.

Week 4.  
Lecture — **‘Tradition and Progress in African Writing’**  
Speaker — Mr Cosmo Pieterse.

Week 5.  
Discussion groups — to follow-up the lecture by Mr Pieterse.

Written work for the first half term.  
**Essay** ‘Giving to Oxfam is merely a sop to one’s conscience, ineffective and ill-advised’. Discuss.

Long vacation.  
Autumn Term programme (provisional).



Week 6.

Discussion groups — **'Trade not Aid'**.

Week 7

Seminar on 'Aid' conducted by Mr John Hatch, Commonwealth Correspondent of the New Statesman.

Students will have prepared for this seminar in discussing such documents as the Arusha and Haslemere Declarations and the Pearson Report.

Week 8.

**'Two Personal Views of India'** — one student and one member of staff will give illustrated talks.

Week 9.

Lecture — **'African History — what relevance to an understanding of contemporary problems?'**

Speaker — Mr Robin Hallett.

Week 10.

Discussion groups on current affairs.

Half Term.

Weeks 11-15

Students will opt to study two of the following topics during this period.

1. Food and Agriculture
2. Population growth
3. Health
4. Education

This will be done in study groups under the supervision of staff.

Week 13.

Lecture — **'The Third World impact on our society'**

Speaker — Mr John Lyttle, Chief Officer, Race Relations Board.

Week 16.

Final session — Lecture or course appraisal.

and involvement of the course but showed concern that so many areas and aspects of the Third World had not been covered, with consequent unfilled gaps in their knowledge of this field. The course planners were well aware of this deficiency so this was not an unexpected criticism. Another serious complaint was of library and source material facilities, both of which were clearly inadequate, and many students spent a great deal of time chasing suitable books and information.

To counter this valid criticism each discussion group is now provided with a study kit containing, in addition to the valuable Third World File from Third World First a selection of leaflets, booklets and information sheets from the various agencies subscribing to VCOAD, as well as relevant news cuttings. Further background information is also duplicated for distribution to all students. Almost all sources of information on Third World Topics are given in 'The Development Puzzle' produced by VCOAD at 50p.

Also criticised was the lack of depth in the compulsory book. This year Penguin Books published two highly significant Pelicans on the Third World: 'Development in a Divided World' edited by Seers and Joy, and 'Aid As Imperialism' by Teresa Hayter. Seers and Joy is now the set text for this course and students are strongly advised to read Hayter. Neither book is easy to read nor understand but they both enable students to realise the nature of the Third World problem is a complex one with no easy solutions.

In all, however, the clear verdict of a majority of the students is that the course is a valuable part of the college curriculum and well worth doing. Much of what they said has been incorporated in the new Third World programme running from 4th June to 3rd December 1971. It is hoped that the modification will make the course even more stimulating, but as objectives and methods are constantly under review further changes will no doubt be made.

Under **any other comments** students made generally favourable remarks on the value

Colin Harris.



### 3. A world-wide program in the social studies

Here is a course for secondary schools that has already been partially introduced in New York. Its author Leonard S. Kenworthy was the first director of the UNESCO division on international understanding, where he worked with Joseph Lauwerys. He has been a member of the WEF for many years, and is now at Brooklyn College, City University, New York.

Is it conceivable that someday in the not too distant future we will have some courses of study in our various nations that are not identical but have some common characteristics? Right now that seems like an impossible dream. But in a world which is becoming increasingly interdependent and in which educators are exchanging ideas more and more, it is possible that we can move toward **some** commonality in curricula. At least it is not too soon for pioneer educators to be thinking in terms of world-wide programs. If today's pupils will need to function tomorrow as citizens of the world as well as citizens of their own nations, some such commonality is desirable and even essential.

Probably such programs can be developed most easily in mathematics and the sciences. In fact some progress has already been made in this respect in mathematics with the development of 'the new math' in parts of Africa along lines similar to the new math in the United States. In a sense these two fields are more international than literature and the social studies. Some persons think that music and art are two other fields in which some commonality already exists. There is even an expression that says that music and art are international. However, both are usually expressions of specific cultures, even though the desire to enjoy and express oneself in these forms is international — or human.

In no aspect of our curricula is commonality more desirable than in the social studies. Yet it is this cluster of disciplines which is the most difficult to develop on a world-wide scale. It is through the social studies that nationalism is fostered. Therefore many educators are opposed to efforts to internationalize curricula in this broad field. Even the term social studies is suspect in many national systems of education.

Nevertheless a search for some common features in the social studies programs of various nations has begun. It has taken place in some of the regional and international seminars convened by Unesco and by the World Federation of United Nations Associations. Some suggestions along these lines have been made in a few of the Unesco publications on the teaching of geography and of history and on approaches to the study of the United Nations and its agencies. Some feeble efforts have also been made by a few of the schools in Unesco's Associated Schools Project and by the international schools located largely in Europe. The search for some common features has also been strengthened by the consultations among a few nations in their production of textbooks. This has been especially true in the Scandinavian countries.

Probably the most ambitious proposal to date along these lines was made by this writer to the World Conference on Education, which was held in Asilomar, California, in 1970. This proposal appeared in the booklet on 'The International Dimension of Education' published by the Association for Supervision and Curriculum Development in Washington, D.C. as one of the papers for that conference. It is presented here in a somewhat different form in order to stimulate further thinking by frontier educators in different parts of the world on one way of promoting a world-wide program in the social studies or social sciences.

This proposal is predicted upon the assumption that nations will continue to be the primary governmental units in the world for a long time to come and that education for nationalism or nationhood will and should continue as one main thrust of school systems everywhere. At the same time, however,



it assumes that an international community already exists and will become increasingly important in the foreseeable future. Therefore education for living in the international community will have to become a parallel feature of all school systems.

As the eminent Indian educator, and former President of the World Education Fellowship, K. G. Saiyidain, pointed out in his book on 'Education and the Art of Living', "We must not interpret loyalty to the idea of a world community as inconsistent with national loyalty to the idea of a world community as in-

consistent with national loyalty, because we are living both in our nation states and in a unified world". Or as Leon Blum wrote in 'For All Mankind' "Love of a nation and love of the human race . . . can coexist in the same conscience as naturally as patriotism and love of family or as patriotism and religious belief."

My proposal therefore calls for a 'twin-spiral curriculum' in the social studies, concentrating upon the national and the international scenes. In chart form this twin-spiral plan would look like this:

Year in School	Basic Theme	Application Locally and to the Nation in Which the School Is Located	Application to Other Parts of the World
1.	Individuals and Families Locally and in Other Parts of the Nation	x	
2.	Individuals and Families in Selected Parts of the Rest of the World		x
3.	The Local Community and Communities in Other Parts of the Nation	x	
4.	Communities in Selected Parts of the Rest of the World		x
5.	The Nation in Which the School is Located: Emphasizing the Contemporary Scene	x	
6.	Selected Nations in Other Parts of the world: Emphasizing the Contemporary Scene		x
7.	History and Problems of the Nation in which the School is Located	x	
8.		x	
9.	A Two-Year Study of the Eight Major Cultural Regions of the World		x
10.			x
11.	The Nation in which the School is Located — In its International Setting		x
12.	Contemporary Problems of the Nation and of Other Nations		x

The proposal above is based on several assumptions. One has already been mentioned, namely, that school systems will need increasingly to think of the international as well as the local and national dimensions of education.

A second assumption is that the expanding horizons theory of social studies is archaic, outmoded, and even detrimental to children today. That theory, so well intrenched in the United States and in many other nations, assumes that children should be introduced



first to local families, then to the local neighborhood and community, and to states and regions. By their fifth year in school they are introduced to the history of their own country, followed by the history of countries nearby. According to this theory, children would not learn about space and trips to the moon until many years after they had entered school. In a world in which most children have already been exposed through television to aspects of the world and even to travel in space before they enter school, this curriculum theory is no longer valid.

A third assumption, however, is that children should examine increasingly larger units of society, starting with families, moving on to communities, then to nations, next to the major cultural areas of the world, and finally to the international community. The new aspect of this proposal is that boys and girls would study these units in other parts of the world as well as in their own nation. However, they would study these smaller units first in their own nation because they have at least some experimental background there. Then they would test and extend the concepts and generalizations learned in the first of the two-year sequences by applying them to units of society in other parts of our planet. For example, a study would be made in their first year in school of families locally and in their own nation. In their second year in school they would study a limited and carefully selected group of families in other parts of our globe.

A fourth assumption is that studies at all grade levels would be interdisciplinary in nature, drawing upon **all** the social sciences. Surely one cannot study any community, for example, without attention to its geography, its economies, its government, its people (anthropology and sociology), and to some extent its history. In the study of different families, communities, nations, and cultures the **emphasis** should probably vary, but all facets should be included. For instance, a study of New York City might accent its geography, a study of Tokyo might emphasize its economics, and a similar study of Bangkok might feature its people and its architecture.

A fifth assumption is that boys and girls should be encouraged to wrestle with current problems far earlier than is done in most school systems at present. Even in the early years in school, they would wrestle with some of the problems of family life commensurate with their age and maturity. By their 7th or 8th year in school they would spend a year on national problems. And in their 12th year in school they would grapple with some of the world-wide problems of our time.

A sixth assumption is that better learning will take place in the social studies if boys and girls are assisted in discovering for themselves the major concepts and generalizations of the various social sciences. For instance, the central concept of conflict would be studied in families, in communities, in one's own nation and other nations, in the major cultural regions of the world, and then in the international community. The same would be true of the 40-50 major concepts of the social sciences, such as site location, interdependence, money and markets, different types of families, continuity, and change. These and other concepts would be studied repeatedly over a period of years with increasingly sophisticated treatment.

A seventh assumption is that we are now trying to study too many topics in most social studies programs and consequently studying them superficially. Instead, we need to concentrate on fewer topics and approach them in greater depth. For example, in a fairly recent textbook by Preston, Emerson and the Schraders, called 'Four Lands, Four Peoples' (Boston, Heath, 1966), pupils in the United States study only Egypt, Switzerland, India, and Brazil in their sixth grade year rather than the 30 or more nations so often touched upon in this year of study. In a very recent volume by Shorter, Starr, Wass and Kenworthy, entitled 'Eleven Nations' (Lexington, Massachusetts, Ginn, 1972), pupils study England, Germany, the USSR, Nigeria, Egypt, Israel, India, China, Japan, Brazil, and Guatemala. (A series of single nation paperbacks supplements this volume, making a wider selection possible).



Careful selection of the topics to be studied in depth therefore becomes crucial in the proposal being outlined here. The eighth assumption is that the families and communities from one's own nation should represent a broad spectrum and that the nation abroad should be selected on the basis of several factors, the most important being that they represent the eight major cultural-geographical regions of the world. This proposal merely suggests a broad frame of reference for schools in many nations, providing for about equal time between the study of various facets of their own country and of other countries. It is only one of many ways in which we might move toward a little more commonality in programs in the social studies.

Perhaps you have decided that this is a very ambitious and visionary approach, even though you grant that it is novel, innovative, and even forward-looking in scope. If so the writer hastens to add that several school systems in the New York metropolitan area have

adopted all or part of this general approach and that a series of textbooks from grade one through grade eight has just been issued by one of the largest textbook publishing houses in the U.S.A., (Ginn & Co.) based on this plan. Therefore this program is more than a gleam in the author's eye; it is a reality. The writer recognizes that this is easier to do in a nation with a decentralized system of curriculum planning than in a nation with a highly centralized system.

Nevertheless it is hoped that this broad plan for a world-wide social studies program has features in it which will stimulate your thinking and action. What parts of it appeal to you? What aspects of it would you question or reject? What parts of it could you apply in your school system or nation now? What parts would you press for in the foreseeable future? These are some of the questions which you might want to answer after reading this proposal.



## 4. Do you know?—Some new moves

Here are some latest news-flashes about books, aids, societies and examinations. In most cases fuller information can be obtained by writing directly to the organisation concerned.

### — SCOTTISH 'MODERN STUDIES'

W. K. Ferguson, H.M. Inspector of Schools reports:

We have introduced a Higher Grade syllabus, half of which is devoted to World Affairs, and which has been recognised by the Scottish University Entrance Board as a qualifying subject. The entry for the Ordinary and Higher Grade examinations together is around 12,000 candidates per annum. A great many topics of world significance are studied and some are selected for special attention. The most recent nominated in this way are 'Conservation' and 'The Impact of Technology'. These are in addition to older topics such as 'Race Relations'.

In 1968 we also launched 'Modern Studies for School Leavers', published in the Scottish Education Department's Curriculum Paper No. 3. This has already been taken up by at least 200 schools with their 'young school leavers'. To follow this up, we shall publish, in the autumn, micro-teaching materials under the auspices of the National Curriculum Development Centre for the Social Subjects, which has just been established in Glasgow. Much of the material is concerned with world studies.

### — CRITICAL THIRD WORLD FILM CATALOGUE

Alongside their outstanding 'Third World File', Third World First have now produced this 42 page film catalogue.

"Film is the most powerful medium for this education process, second only to meeting the people themselves. It not only allows the transfer of information, but also gives the viewer an insight into the way of life of people in the film. This is why the Third World Film Network was set up. It provides a criti-

cal catalogue of Third World films and a system of concessions which it is hoped will bring many more films into a price range which allows for their increased use both inside and outside universities and colleges."

Obtainable for 25p from Third World First, Britwell Salome, Watlington, Oxford, OX9 5LH.

### — 'POWER VACUUM' — a series of teaching aid films.

The title refers to the vacuum left by the ending of European, particularly British, power throughout the imperial and colonial territories in the years following the Second World War. Newsfilm is shown of India, Palestine, Cyprus, Kenya, Nigeria and Ireland.

Produced by Visnews Limited, in association with the All-Party Parliamentary Group for World Government, 37 Parliamentary Street, London, S.W.1.

### — AUDIO LEARNING LTD

They offer taped discussions, with supplementary booklets, on modern history, politics and sociology. History tapes, for example, on Ulster, Vietnam, China, De Gaulle and the United Nations are already on sale. The editor is Robert Irvine Smith, Director of the Schools Council General Studies Project. Further information obtainable from Audio Learning Ltd, 24 Manor Court, Aylmer Rd., London, N.2.

### — WORLD ASSOCIATION FOR THE SCHOOL AS AN INSTRUMENT OF PEACE

This issues a quarterly journal 'Ecole et Paix', and has contacts in England, Belgium, Cameroons, Canada, France, Italy and Luxembourg. Its motto is: If you want Peace it is necessary to prepare for it by immediately awakening in the heart and mind of each child of the world the sense of a renewed citizen-



ship, a rejuvenated citizenship, a citizenship more adapted to this shrinking planet, in a word, a universal citizenship.

Its headquarters is: Association Mondiale Pour L'Ecole Instrument de Paix, EIP, 1 Rue de Rive, CH-1211, Geneva 6, Switzerland.

### — 'PROJECT PAKISTAN'

This film was made by the Education Technology Department of Avery Hill College of Education, advised by the College's Geography Department and in collaboration with the Education Department of the Commonwealth Institute.

The aims of the film are threefold:

- (a) To introduce teachers and students to some of the resources of the Commonwealth Institute and to suggest ways of using these resources.
- (b) To indicate the need for a planned approach so that all resources, both in and out of school, can be fully utilised.
- (c) To promote in junior schools an interest in learning about the developing world.

The film is divided into four sections. In the introductory section, a teacher arrives at the Commonwealth Institute to find out how the resources there would assist a class project on Pakistan.

The film is 16mm, colour, and lasts 25 minutes.

This film may be borrowed free of charge, except for the cost of return postage. All enquiries about it or about the resources shown in the film should be addressed to:-

The Chief Education Officer,  
The Commonwealth Institute,  
Kensington High Street.  
LONDON, W8 6NQ.

### — 'THE DEVELOPMENT PUZZLE'

A much revised and expanded third edition has just been published of this sourcebook

for teaching about the rich world/poor world divide and efforts towards one-world development. The emphasis is that goals for 'world development' must be consistent with the realities of natural resource depletion and other environmental limits (see 'Predictions' in first section especially).

Since the first edition was published in late 1969, some 6,000 copies have been sold — mainly to teachers and student teachers in Britain. Besides offering useful background on such topics as 'overseas aid', 'food and agriculture', 'population growth', 'health', etc. — the sourcebook includes five comprehensive lists of 'booklets and factsheets', 'films', 'filmstrips and slides', 'wallcharts and photo sets', 'tapes and records' for sale or hire relevant to development topics.

A section on 'Ideas for Teaching' includes articles by subject specialists on how development topics can fit into Geography, Social Studies, RE, etc. Supplements to the sourcebook (first ones to be issued in May and September) will expand on these ideas — and include articles on such topics as 'Biology' — and 'World Development', 'Black Studies', etc. Also in the supplements will be added ideas for the 'Things to Do' section of the book — which gives suggestions for 'Conferences', 'Games on Development', action by pupils, etc.

60p plus 7½p postage from VCOAD, 69 Victoria Street, London, S.W.1 (includes supplements in May and September 1972).

### — 'IMPACT — WORLD DEVELOPMENT IN BRITISH EDUCATION'

A controversial booklet which analyses the content of text books, and the range of questions set for O Level and CSE. It is an expanded and up-dated version of the pamphlet first issued in 1965. Also obtainable from VCOAD at 25p.

### — FIELD STUDY COURSE

Following the successful course in Ghana recently, a course is being planned for July



30th/August 19th, 1972 in East Africa. It is intended for sixth-formers and first-year undergraduates. 120 places are available. The cost is likely to be about £165. For further details and enrolment forms, please apply to:-

The Chief Education Officer,  
Commonwealth Institute,  
Kensington High Street,  
London, W8 6NQ.

#### — 'MULTIRACIAL SCHOOL'

This is the new journal, in succession to 'English for Immigrants', of the National Federation for the Education of Pupils from Overseas (ATEPO). It will try to show how the presence of children from a variety of cultural backgrounds can enrich the life of a school. It will be concerned with the way in which children's attitudes towards each other develop in the school environment, and how a positive outlook can be fostered towards other races and cultures. Language will still be an important concern, especially the language of different elements in the school curriculum, and the linguistic disabilities that handicap many children of different backgrounds. It is published three times a year by the Education Department of the Oxford University Press. Subscriptions £1, and specimen copies can be obtained from:

The Journals Manager,  
Oxford University Press,  
Press Road,  
Neasden,  
London, N.W.10.

#### — WORLD WIDE SERIES (Batsford)

This new illustrated series covers the major themes of twentieth-century history. The books are designed for CSE and O Level students. Each centres on a topic, which is placed clearly in its historical perspective and is related to the central issues of the modern world. The first five volumes to appear were: 'Cities' (Michael Palmer); 'Race' (Colin Burnham); 'Revolution' (Peter Lane); 'World Problems' (Sheila Gordon); 'Conservation and Pollution' (Clive Jackson).

The latest addition is on 'World Poverty' by Paul Henderson. 96 pages, illustrated with map, diagram and a large number of distressingly vivid photographs. £1.30p. As well as discussing the acute problems facing developing countries, Mr Henderson also looks at the 'hidden poverty' in industrial societies. His book concludes with two studies of two 'champions of the poor': Mahatma Gandhi and Danilo Dolci.

#### — THE MOTIFS

The one at the front is UNESCO's for 'World Literacy Year', 1972. The one overleaf is from Myer Domnitz: 'A World of People' (The Religious Education Press, Oxford. OX3 0BW).







# WORLD STUDIES BULLETIN

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## WORLD STUDIES



## INTEGRATED STUDIES

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# Editorial: The Art of Navigation

The adventurers of the renaissance not only explored the globe, they also developed the instruments—the ships, maps and astrolabes—that made discovery possible. Modern world issues are complex, and we are perplexed as to the best way of enabling children to plot some meaningful course through them. The two inseparable needs seem to be: help from the insights of more than one subject, and continuous co-operation between colleagues. This number therefore looks at the potential of integrated studies as an instrument for exploring today's world.

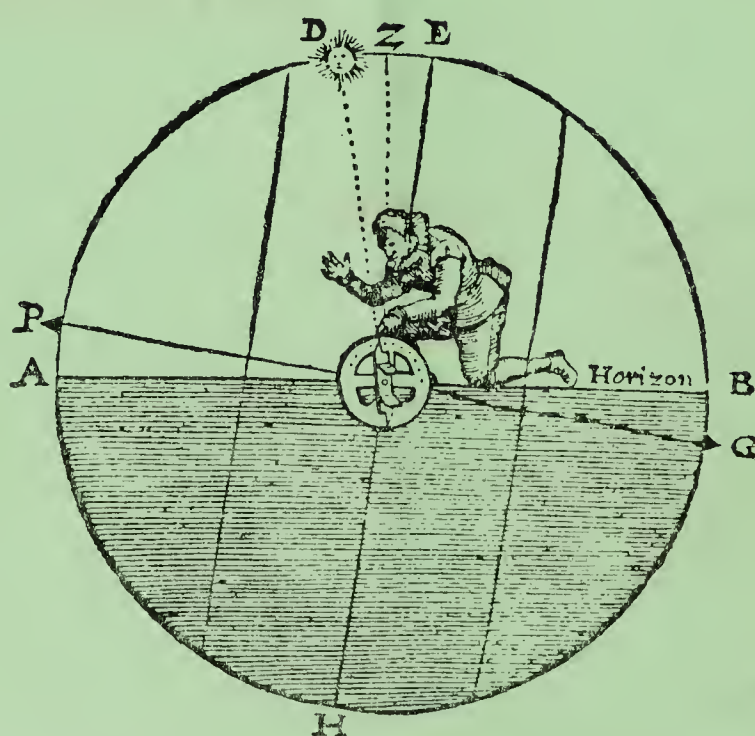
Integrated studies, of course, may also be of value in looking at other complexities. These might be, for example, some of the basic life issues or 'humanising forces' which Bruner regards as distinctive of man, such as man's development of tools or his capacity to communicate with his fellows. Alternatively these complexities might be some of the urgent social problems which disturb the life of our own country. Yet it would be false to set these apart from world studies, however much a teacher may want to stress what is immediate and personal to children's lives. Pupils imagination can be stimulated and their problems seen in more perspective when their experience is extended through world examples. Their appreciation of our society may be sharpened and deepened by the detailed study of contrasting ones. This world dimension is looked at in the light of the published materials of the Integrated Studies Project.

Because integrated studies is essentially an instrument, one cannot avoid a look at the working problems facing a school if they want to be successful. Integrated studies faces schools with the necessity of important decisions about the content and structure of

the curriculum, the deployment of their resources (including use of building as well as of multi-media materials), and the provision of planning opportunities for teachers, as well as deciding how colleagues can best work together. In addition, there will be a range of sharp classroom problems. How can one enable pupils to appreciate cross-connexions between the different aspects of a complex problem? What new methods are called for in a mixed-ability situation? How can one measure childrens achievement? As a starting point for a discussion of some of the problems, this number draws on the experience of Cheshire schools, who worked with the Integrated Studies Project.

That project, however, is only one of a number of groups who have a concern for modern issues and have drawn on a number of disciplines for answers and meaning. Examples are cited from secondary schools as well as curriculum development projects in this country.

One final thought. The result of the explorers' work did not consist in just better maps and a more detailed knowledge of the different peoples of the world. They set going a chain of events, not least of inter-change between these peoples, which helped dramatically to make the very different world we know today. So too the introduction of integrated studies into a school could have very considerable repercussions on its whole style and purpose, including both its own inter-relationships and its greater openness to the larger community. Far too little is yet known about these things, but in the long run they may well prove the most disturbingly valuable result of integrated studies.





# 1. The Integrated Studies Project

(This Schools Council Project was based at the University of Keele 1968-1972, and its first materials were published this April. A full account of its ideas forms the first part of the booklet 'Exploration Man'. Here are three glimpses of its work.)

## A. The Curriculum Units

### FIRST STAGE UNITS (Published)

(Suitable for use in Middle Schools, but specifically aimed at the first three years of Secondary Schools)

TITLE	SUBJECT INTEREST	OUTLINE
<b>EXPLORATION MAN</b>	Whole Range of 'Humanities'	<p>This unit has a double interest: people finding out, and finding out about people.</p> <p>It begins by asking pupils to use senses to explore the immediate environment and to learn about themselves and other people. This leads to looking at different school subjects as specific tools of enquiry. Finally possible ways of grouping subjects and using them co-operatively are considered.</p> <p>The stress is on concrete examples and pupils' own activities.</p>
<b>COMMUNICATING WITH OTHERS</b>	Expressive Arts	<p>The unit explores the range of ways by which men can communicate with each other (words, gestures and sound, form, life, colour), and continually relates human expression to the different social contexts in which it takes place.</p> <p>Among the issues raised are: problems of communication; children's own development of language; the history of writing, and the inter-relation of the arts in an historical period.</p> <p>Stress is placed on pupils undertaking linguistic fieldwork.</p>
<b>LIVING TOGETHER</b>	Social Sciences	<p>This unit aims at developing pupils' insights into man's social organisation through comparisons between four different communities:</p> <ol style="list-style-type: none"><li>1. Their own — a 20th century industrialised society</li><li>2. Two island societies:<ol style="list-style-type: none"><li>(a) The inhabitants of Tristan da Cunha</li><li>(b) The Dyaks of Borneo</li></ol></li><li>3. Imperial China — an 'historical civilisation'</li></ol> <p>In each case, comparisons are focussed on homes, family, education, law and order, work and leisure, beliefs. Throughout there is concern to introduce pupils to the basic concepts and working methods of the social sciences.</p>



Boys making model of Tristan ('volcano with potatoes . . .')





Boys listening to a lecture by one of their fellows. Large display table in front.

### SECOND STAGE UNITS (Not yet published)

(Suitable for use in the Fourth Form, but also of value in Senior Forms as well as in Colleges of Further Education)

TITLE	SUBJECT INTEREST	OUTLINE
<b>DEVELOPMENT IN WEST AFRICA</b>	Any subjects which can illuminate the life of another society	This unit brings a number of explanatory frameworks to the understanding of a complex society very different in its values and life styles from the pupils' own, as well as its history and ecology. The theme of 'development' relates West Africa to the problems facing the 'Third World'. Most of the support material focusses on Ghana and Nigeria.
<b>GROUPS IN SOCIETY</b>	Centred in the Social Sciences, but exploits a number of bridging-out opportunities	This unit scrutinises the problem of groups which are disturbingly different from the society of which they are part, whether in ideas or in their life-styles. After exploring the situation in modern Britain, the unit focusses on a number of case studies: e.g. —Gypsies —Jews and their history —17th century England (religious and political minorities struggling for liberty) —Nazi Germany (a totalitarian society which eliminated its 'out-groups')
<b>MAN MADE MAN</b>	A wide range of opportunities, especially for the Arts and Technology	This unit is based on a double consideration: (a) Man is continually re-making and recording his own image in an attempt to understand the human situation. (b) Man has a growing ability to manipulate the materials of his environment and to extend and amplify his capacities. These themes are seen to inter-link, and are explored through a range of image-clusters, e.g. The Hero and the Enemy, The Masks of God, Man and Machine.



# B. The World Dimension

## UNIT ONE: EXPLORATION MAN

This introductory unit encourages teachers and pupils to concentrate on the immediately available resources of the district and school, but this in no sense excludes the world dimension. Thus when looking at the problem of 'exploring' other people, the question of national stereotypes is raised. When launching the idea of school subjects as distinctive tools of enquiry or modes of experience, teachers are encouraged to complement method examples undertaken by the pupils themselves, with talks/pictures from a wider context (e.g. a display of the 'Masks of God' — images of the divine in art from different times and places). The two topics of homes and story-telling — with all their rich potential of world wide examples — are suggested for a first run in an inter-subject enquiry. Lastly, in looking at the question of the desirable range of 'humanities' work following up this unit, through the school, a possible scheme is offered which gives a secure place to problems of world order.



## UNIT TWO: COMMUNICATING WITH OTHERS

From a range of possibilities here, one section must suffice: **Sight and Insight**. This is concerned to stimulate the complementary activities of observation and expression. One example used is that of the horse. The horse is seen as something fundamental to man's life for thousands of years and in many parts of the world; linked with man in hunting, warfare, work, ceremony and pleasure. In the arts, the horse has become a multi-faceted symbol of man's energy and heroism. The support material offered, from a variety of art forms, looks at this range of meanings and deliberately includes examples from far and wide in time and space; China, Greece, Persia, France, Germany, Spain, Russia, America and Australia.

## UNIT THREE: LIVING TOGETHER

This is the unit most directly concerned with world studies, offering comparisons between four communities in different parts of the world. Four questions underly its structuring and possible use.

### A. What are the key issues facing any society?

This unit is formed around 'cultural constants'. What are the basic experiences confronted by all communities at whatever time in history or place in the world? What were/are their different responses to them? The answer to the first question provided a reference framework for exploring the second. Baldly stated, the key issues were seen as:—

1. Homes
2. Family pattern
3. Education
4. Law and order
5. Work/Survival
6. Technology
7. Arts and crafts
8. Beliefs

### B. What is the range of desired comparisons?

It was felt that comparisons should be possible across three dimensions:—

- simple — complex
- European — non European
- past — contemporary

### C. What are the illustrative examples? (see page 3)

Illustrative examples are in the best sense arbitrary. Alternative ones could have served equally well. Schools are encouraged to add examples of their own to exploit a teachers' enthusiasms and overseas experience. Over the years, materials for further examples could be developed through a linked-schools system, between one's own country and abroad. Among other things, the project recognised that good material was already available for schools on such societies as Greece, Egypt, Rome and Mediaeval Europe, or on modern Russia or America; and it wanted to extend the range of choice available, not least by using Asian examples, which showed very different life patterns than those of English children. Future additions should almost certainly include a modern urban study.

### D. What are the possible routings through the unit?

Two broad alternatives are foreseen: to base the enquiry on the key issues, illustrating each from the



range of examples, or to focus on each community in turn, and slowly tease out the significance of the issues. One aspect of sequence which emerged in trials was the desirability of moving from the simple to the complex but not necessarily from the known to the unknown. It proved happier to begin with the small island of Tristan of less than 300 inhabitants, than with the local study, which meant in fact looking at an advanced technological society.

#### **PUBLICATION:**

It is these three units that have now been published by the Oxford University Press. 'Exploration Man' is limited to a discussion of a possible introductory sequence and activity suggestions. 'Communicating with Others' and 'Living Together' are fully supported with a Teachers' Guide, materials in the form of large folding sheets, slides and a tape. Details and samples can be obtained by writing directly to: The Publicity Department, Oxford University Press, WALTON STREET, OXFORD OX2 6DP.

**(MEMBERSHIP OF THE TEAM:** The Schools Council Integrated Studies team consisted of David Bolam, Director, together with Margaret Brooksbank, Geoffrey Hartley, David Jenkins, Stanley Parker, Alan Townsend.

The following joined the team for a year each under the kind auspices of the Ministry of Overseas Development, UNESCO: Robert Asiedu (Ghana), George Falade (Nigeria), Zablon Kan (Kenya), Michael Ogunyemi (Nigeria), Dominic Owiredu (Ghana).

The unit 'Community with Others' was planned and edited by Alan Townsend, and 'Living Together' by Geoffrey Hartley.)



Girls in hall — dance — with masked faces



# C. Working Problems

(This section looks at four problems: school organisation, assessment of pupils work, team strategy, and building design. The tables and plan express the experience, during the school year 1970-71, of eight schools in Cheshire and Chester, who worked with the Integrated Studies Project at Keele. Cheshire was one of the four local authorities who generously supported this work. The others were Shropshire, Staffordshire and Stoke-on-Trent.)

Fig. 1: SCHOOL ORGANISATION

School	Year	Number of Pupils	Staff involved in Integrated Course		Periods per week		Number of Groups in year	Type of Group		
			Total Number	Subjects of Staff	Number	How Organised		Mixed Ability	Streamed	Are Remedial Pupils included?
A	1st	70	4	Eng/Hist/Art/Drama	4	1 afternoon blocked	4	Yes	—	Yes
B	1st	158	8	Eng/Geog/French/RI/Art/Library/Youth Leader	4	2 double periods blocked	8	Yes	—	Yes
C	1st	70	3	Hist/Geog/RI/Art	3	1 afternoon blocked	3	Yes	—	No
	2nd	85	4	Eng/Hist/Remedial/Art	2	2 single periods	4	Yes	Yes	Yes
D	1st	121	4	Eng/Hist/Geog/Maths/Sci	4	1 morning blocked	4	Yes	—	Yes
	2nd	107	4	Eng/Hist/Geog/Maths/Sci	4	2 double periods blocked	4	Yes	—	Yes
E	2nd	120	3 (+6 part time)	Eng/Geog/Remedial/Music/Art/Dance	4	1 morning blocked	6	Yes	—	Yes
F	2nd	120	5	Eng/Hist/Geog/RI/Art	5	1 double and 1 treble period blocked	4/5	Yes	—	Yes
G	1st	108	7	Eng/Hist/Geog/Music/Art/Drama/Dance	7	2 double periods, 1 treble	6	Yes	—	No
	2nd	114	3	Eng/Geog/Art	2	2 single periods	3	Yes	—	No
	3rd	63	5	Eng/Geog/Music/Art	4	All single periods	2	Yes	—	No
H	4th School leavers	31	7 (at different times)	Eng/Hist/Geog/RI/Remedial/Music/Art	18	1 afternoon blocked and other periods	1	Yes	—	Yes



Fig. 2: ASSESSMENT OF PUPILS WORK

SCHOOL	Continuous Assessment				End of Section/Course Assessment			Consolidation of Work of the Whole Group at end of Section/Course		
	By Grade* Mark/Comment in Folder/File — Ex Book	Record Sheet kept by Tutor	Discussion for Assessment by Teaching Team	Oral Questioning or Discussion with Pupils	Written Test	Oral Questioning/ Discussion	Comment written on end of Term/Year Report	Report Back/ Teach-In/ Dramatic Presentation	Display of Work	Work presented in File/Folder/ Ex Book
A (1st year)	C	Yes	Teacher discussion on group response	Yes	—	Yes	Yes Yearly Report	Yes	Yes	Yes
B (1st year)	—	—	Yes	—	Questionnaire on feelings about course	—	—	Yes	Yes	Yes
C (1st year)	G and C	Yes	Informally	Yes	Occasionally	—	Yes	Yes	Yes	Yes
(2nd year)	C	—	Yes	Yes	Possibly	Yes	—	Yes	Yes	—
D (1st year)	C	—	Yes	Yes	—	Yes	Yes	Yes	Where Appropriate	Yes
(2nd year)	C	—	Yes	Yes	—	Yes	Yes	Yes	Where Appropriate	Yes
E (2nd year)	C	Yes	—	Incidentally	—	—	—	Yes	Yes	A Group Folder
F (2nd year)	G and C	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
G (1st year)	G and C	—	Rarely	Yes	—	Yes	Yes	Yes	Yes	Yes
(2nd year)	G and C	—	—	Yes	—	Yes	Yes	Yes	—	Yes
(3rd year)	G and M	—	Yes	Yes	Exam to be set at end of course/year	—	Yes	—	Yes	Yes
H (4th year)	C	Yes	Yes	Yes	On one occasion only	Yes	Yes	—	Yes	Yes

\*G — Grade    M — Mark    C — Comment

### TEACHERS CRITICAL REVIEW

(Cheshire teachers and heads pointed to a number of problems in this approach — time, space and books were often mentioned. A number were delighted with unexpected gains.)

“ . . . From the staff point of view the contact, interaction and interchange of ideas has been most valuable. Contact with other members of staff provides stimulus for us all. This includes not only members of the team but other members who have helped us with a particular topic. Other people's methods and approaches are finding their way into our classrooms even with other classes and subjects.

“Probationary teachers and students have found that close working with more experienced members of staff has been most beneficial.

“The children have had extremely well prepared lessons. They have had the skill and interest of four members of staff going into a series of lessons; they have had a variety of experiences and learning situations based around the same topic; they have in many instances been able to follow interests that would not normally be available to them in the more traditional climate of two periods per week per subject. We have been able to spend considerable time on 'concepts' rather than fact, and the block timetable has meant that we have been able to follow through with topics that are often spoilt by having to wait until the next period . . . ”



Fig. 3: THE TEAM'S STRATEGY

... We have faced many problems during the year. One of the greatest enemies has been time. Planning meetings, though vitally necessary, have taken up a disproportionate amount of time in relation to other school commitments. Evenings and holidays have been used for large planning meetings and lunchtimes for week to week consultations. (School D, 1st and 2nd Years.)

... We tried to evaluate one section of work, make an

outline plan of the next, and examine our aims both long and short term at formal meetings and at many informal meetings. Fortunately, the four teachers had a common free period before each weekly double lesson. This helped enormously. Also, the two periods used for Communications were immediately before and after break in the morning. This meant that the boys could have a rest — or continue to work — or examine work and objects displayed during this free time. (School C, 2nd Year.)

SCHOOL	INTRODUCTION AND ORGANISATION OF A TOPIC							WORK WITHIN A GROUP			PLANNING MEETINGS				
	"KEY" or "LEAD" lesson and follow up work	Tutorial groups working on the same topic	Tutorial groups working on different topics	Rotating Groups or Option Groups according to:		Work with subject teachers related to one main topic	Use of work-cards or assignment sheets	Individual research activity by pupil D — Discussion	Small group of pupils working together (i.e.) group activity	Teacher guided work for the large group	Time tabled within school hours	During Lunch Hour or Breaks		After School Hours i.e. Evenings	
				Interest of teacher or pupil	Subject specialism of teacher							Weekly or regularly	Occasionally	Weekly or regularly	Occasionally
A (1st year)	—	Yes	—	Yes	Yes	—	Yes	Yes	Yes	For Remedial Pupils	—	—	—	Yes	—
B (1st year)	Yes	—	Yes	Moved at Random	—	—	Sometimes	Yes	In Pairs	—	—	—	Yes	—	Yes
C (1st year)	Yes	Yes	—	Yes	—	Yes	Yes	Yes D	Yes	Yes	—	—	Yes	Yes	—
(2nd year)	Yes	—	Yes	—	—	—	—	Yes	Yes	Yes	—	Yes	—	—	—
D (1st year)	Yes	Yes	Yes	Yes	—	—	Yes	Yes D	Yes	Yes	—	Yes	—	Yes	—
(2nd year)	Yes	Yes	—	—	Yes	—	Yes	Yes D	Yes	Yes	—	Yes	—	Yes	—
E (2nd year)	Yes	Yes	—	—	Yes	—	—	Yes	Drama Groups	Yes	—	Yes	—	—	—
F (2nd year)	Yes	Yes	—	Yes	Yes	—	—	Yes D	Yes	Yes	At Times	—	—	Yes	—
G (1st year)	Yes	Yes	—	—	—	—	Yes	Yes D	Yes	—	—	—	Yes	—	—
(2nd year)	—	—	Yes	—	—	Yes	Yes	Yes D	Yes	Yes	—	Yes	—	—	—
(3rd year)	Yes	—	Yes	—	—	Yes	Yes	Yes D	Yes	—	—	Yes	—	—	Yes
H (4th year)	—	—	—	—	—	Yes	Yes	Yes D	Yes	—	—	When Possible	—	—	—

'KEY' LESSON

The 'Key' lesson can take a number of forms:  
e.g. (i) A lecture using visual aids by a member of staff  
(ii) The showing of a film or slides  
(iii) A visiting speaker  
(iv) Drama.

FOLLOW-UP WORK

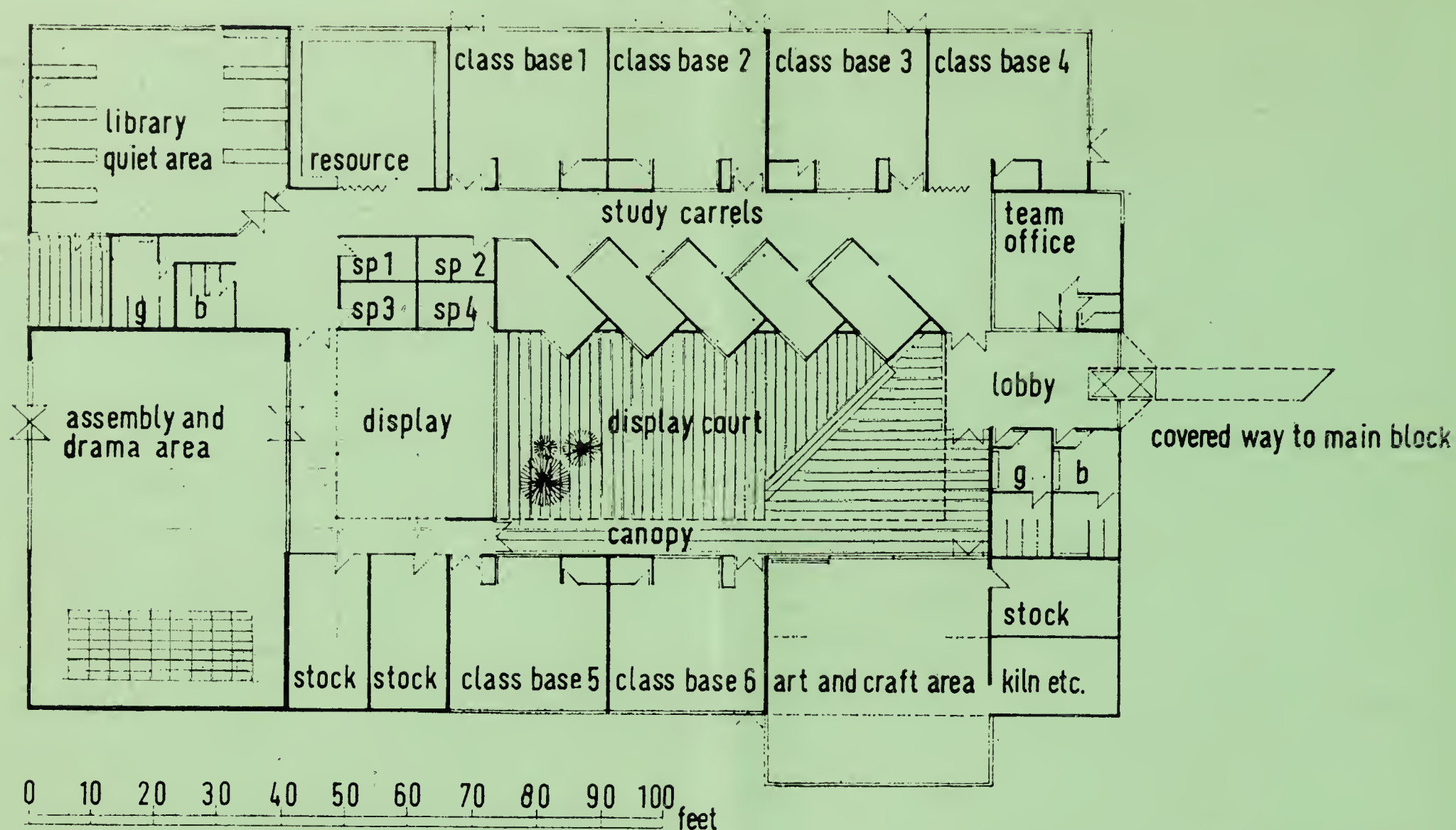
Follow-up work and pupil activity may include the following:—  
pupil research using assignment sheets and work cards, field work, imaginative expression i.e. art work, modelling/craft, drama work, dance, music.

PLANNING MEETINGS

Planning meetings can be held for a number of reasons:  
(a) Forward planning of the course  
(b) Planning of a single theme in detail  
(c) Planning of each session  
(d) Looking back and appraisal of course  
(e) Joint assessment of pupils' work and attainment, attitudes to course, etc.



Fig. 4: **BUILDING DESIGN — A SUGGESTED INTEGRATED STUDIES BLOCK**



Plan drawn by Ian Bale and Roger Johnston

The sketch plan above indicates a general layout which was the product of discussions between the Project Co-ordinator and groups of Cheshire teachers. Naturally there are certain restrictions to integrated work in 'traditional' buildings and this plan is designed to allow various activities to be pursued at the same time. Plenty of light is thrown into the building and the resources centre would contain equipment to facilitate the use of closed circuit television. The class bases would be adaptable and the substitution of intervening partitions for solid walls in one or two instances could create more space for talks and for showing films.

**Notes:**

1. S.P. 1-4 — Sound proofed rooms for tape recording by pupils or individual instrumental work.
2. The display court is an open (outdoor) area giving light to the study carrels and other rooms around and used for display of some larger craft work.

(The tables on pages 7-9 were drawn up by Mrs Margaret Brooksbank, Warden of the Harrison Jones Teaching Centre, Liverpool, while working as project co-ordinator in Cheshire. The contents of these four pages, together with the photographs, first appeared in 'Education in Cheshire', Summer 1971, and are reproduced by kind permission of the Director of Education.)



# 2. What Others Are Doing

## A. A London Comprehensive School

(The following is a considerably shortened version of the article by Desmond Hogan, describing World Studies at Walworth Comprehensive School, which first appeared in 'General Education', No. 18. Spring 1972.)

We began by agreeing that, as we saw it then, the major stumbling block at the outset would be to agree a content which would satisfy both History and Geography while, at the same time, offering opportunities to English. In fact, History and Geography agreed at once that geographical factors were in all societies in the past and in most today, a determinant of the form and the development of a culture. We should, therefore, select societies and periods which would allow the working out of these factors to become manifest. Furthermore, a successful course of this type in the first 9 terms in the School would be an excellent foundation for the subsequent Certificate work which every pupil is involved in.

Lastly, by studying whole societies in their environment — albeit, highly selectively — we would give English a wide choice of material, not only in the development of specific language skills relating to the History/Geography tasks, but also in imaginative and creative writing of all types.

### DEPARTMENTAL ORGANISATION

**Years I-III:** World Studies (Eng. + Geog. + Hist., with cooperation from RI and Art) 11 periods.

**Years IV-VI:** Eng. + Geog. + Hist. + Soc. Studies + Sociology + Economics + VI Gen. Studies — all to be **coordinated** under the umbrella of 'Liberal Studies' (i.e. with subject autonomy still, temporarily at least, retained).

### THE SYLLABUS

**Year 1:** Terms 1 and 2: Foundations of Geography — an introduction to the main terms and skills in the subject, together with a study of the main contemporary physical environments and their impact on their inhabitants (deserts, grasslands, forests, the sea-coast, climate, etc.).

**Term 3:** Birth of civilisation — a study of the probable environments and causes of the shift from hunting to agriculture leading to a specific study of the agricultural base of Nile Valley civilisation and the consequent growth of technology, art, religion and government.

#### Year II:

- Term 1: The foundations of Hindu society;
- 2: The birth of Chinese civilisation;
- 3: The civilisations of pre-Columbian America.

leading to . . .

#### Year III:

- Term 1: The USA — a study of the roots of some of the main characteristics of contemporary America;

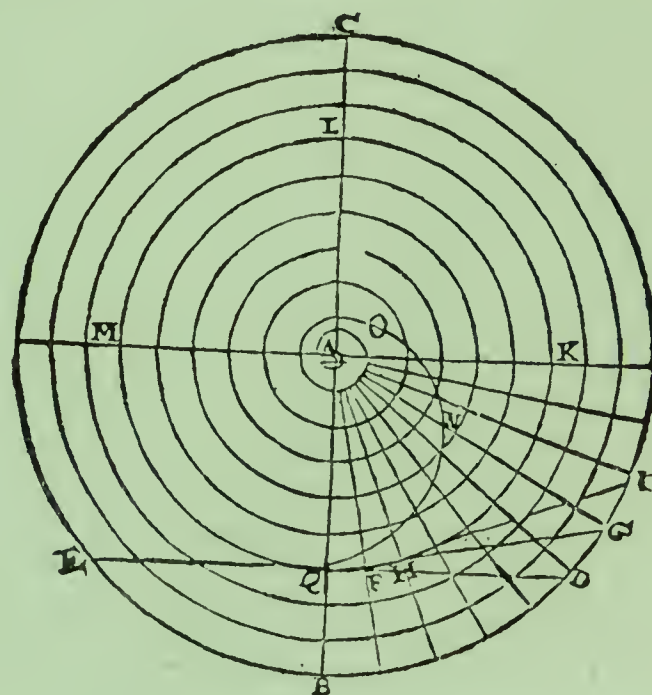
2: The USSR — as for the USA;

3: An urban field study of the origins, growth and present form of London.

The approach throughout is to encourage the pupils to discover how techniques, beliefs, customs, etc., grow out of Man's experience of earning his living in an environment which changes him, and which he changes. This latter aspect is particularly strongly developed in the IVth Year and above and links across to Science with its study of the environment.

### TEACHING/LEARNING METHODS

We have aimed to create a spectrum of learning situations associated with a range of learning skills. Four classes of 30 pupils come together for a weekly lecture on a Monday morning when the work for the week is introduced in outline by the team member responsible for the curriculum unit. . . . Next, the classes (they retain their separate identity at first in order to give security to pupils trying to adjust to the 'confusion' of a large school with multiplicity of teachers) return to a Form base for a period of planning and follow-up. They then spend one whole morning and one afternoon working in a cluster of spaces arranged around a Resource Centre: here they will form functional groups, ranging from a large number for, say, a film or discussion, down to a solitary individual working on a structured assignment in a carrel. The work is increasingly structured into programmes, work suggestions and set work cards with increasingly specific objectives: for example, we aim to improve not only recognition and recall of facts but also problem solving, data handling, various psychomotor skills and, perhaps as important as any, social interaction skills which we feel to be vital in the world of today and tomorrow.





## B. Neighbour Projects

(Fuller information about each of the projects mentioned here can be obtained by writing directly to the project director. Details of their names and addresses, and those of a number of other related projects, can be found on the hand-out sheet 'Curriculum Research and Development in the Humanities and Social Studies', available in teachers' centres, or obtainable direct from: The Information Centre, Schools Council, 160 Great Portland Street, London W1N 6LL.

Information about American projects in this field can be found in 'International Education for Spaceship Earth' reviewed below.)

### 8-13

#### **Social Studies 8-13**

An inquiry into work undertaken in primary schools and junior forms of secondary schools intended to promote an understanding of social relationships and concepts. A research report describing and analysing examples of interesting work in this area and suggesting a framework for social studies for 8-13 year olds has been published as Schools Council Working Paper 39 'Social Studies 8-13'. This is an extremely valuable quarry for teachers with international concern. It gives information about recent American work in this field, and several case studies using overseas examples.

8-13 years 1968/70

Dr Dennis Lawton, Institute of Education, University of London, Malet Street, London, W.C.1.

#### **History, Geography and Social Science 8-13**

This project was established on the recommendation of the Social Studies 8-13 project, and has grown out of a need to co-ordinate development work in history, geography and social science in the Middle Years. The aim of the project is to formulate teaching objectives, with particular reference to progression in learning and styles of teaching, and to develop materials drawing on the three subject areas, to be used by teachers whether in an integrated framework or otherwise.

A fuller account of this new project will be given in a later issue. One fruitful venture may be their Frontier Units. Through them it may be possible to throw some light on children's understanding of external environments and contemporary international themes. A consideration of (for example) Europe, China, the Third World or Latin America may have a place in the middle years curriculum, perhaps correcting an over-emphasis on local studies with children in this age group.

8-13 years 1971/74

Professor W. A. L. Blyth, School of Education, University of Liverpool, P.O. Box 147, Liverpool, L69 3BX.

### 14 AND BEYOND

#### **Preparing for World Citizenship**

A pilot project to simulate and co-ordinate experimental work on international topics for the less able 14-16

year olds in six secondary schools in Wales. A report illustrating the approaches adopted will not be published but is available from the project.

14-16 years 1967/70

Miss K. Jones, Council for Education in World Citizenship — Cymru, Temple of Peace, Cathays Park, Cardiff.

#### **Humanities Curriculum Project**

A project to develop materials and teaching methods appropriate to enquiry-based courses which cross the traditional subject boundaries between English, history, geography, religious studies and social studies. The project is jointly financed by the Nuffield Foundation and has concentrated on developing strategies for the teaching of controversial human issues to pupils of average and below-average abilities. Handbooks and pupil materials are being prepared on 'War and Society', 'Education', 'The Family', 'Relations between the Sexes', 'People and Work', 'Poverty', 'Law and Order', 'Living in Cities', and 'Race Relations'. The materials are drawn from a wide range of sources, and include examples from other societies than Britain.

Publication by Heinemann Educational Books. The first six packs are now available price £36.83 each (inc. p. tax.) or £12.08 each for the teacher's pack alone.

14-16 + years 1967/72

L. A. Stenhouse, Centre for Applied Research in Education, University of East Anglia, Norwich, NOR 88C.

#### **General Studies**

The project aims to help schools and colleges improve the quality of the general or liberal studies areas of education of students over the age of 15. With the help of associated teachers, a resources bank of over 6,000 items has been built up and methods of storage and retrieval developed.

Publication of materials on a subscription basis by Penguin and Longman will begin in February 1972.

Among the first units to appear are ones on 'Conflicts', the 'Environment', 'Economics', 'Population', Science and Responsibility', and 'China'.

15-18 years 1968/72

Robert Irvine Smith, The King's Manor, University of York, York, YO1 2EW.



## C. A Sociologist's Comment

(Dr M. D. Shipman, Senior Lecturer in Education at the University of Keele, looks at the Integrated Studies Project in its wider setting. Copies of the full article from which this comes will be sent on request, with S.A.E., to the editor.)

The key question for the social scientist in schools in assessing new teaching material is whether there is scope for concepts and methods to be learned without eliminating the exercise of the imagination. The depressing aspect of much material for use in social science teaching is not just its monotony, but its inhibition of the imaginative. The introduction of 'A' level sociology has encouraged this tendency to dehydrate the study of social life into a shrivelled list of definitions and disconnected institutions. The early emphasis on expressive activity that made the social science that often developed within English departments so exciting has been diminished. But curriculum projects such as that developed at Keele offer hope that a counter attack will be made, or at least that there will not be any premature disappearance of promising local experiments under the pressure of external examinations.

It is essential to avoid any closure of the social sciences at a time when they are undergoing rapid transformation. In sociology the growth points are continually linking it to other subjects. Symbolic Interaction theory spans sociology and psychology. Linguistics has become of central concern in the study of socialisation. Social anthropology and sociology have merged as the supply of pre-literate societies has dried up. Contemporary history and historical sociology are often inseparable. The ideal preparation for this variety in higher education as well as for a general education would be first a grounding in basic concepts, particularly those that relate to methods rather than content in the social sciences. The second foundation should be the exercise of these concepts and methods in comparative studies of societies at different stages of development and in different places. The third object should be to encourage imagination by using fiction, drama, dance, art, film and other modes of expression. These three exercises would provide theoretical perspective, practical application and emotional experience of the insights of social science.

Curriculum projects, usually developed by non-social scientists, but often dealing with human relations and social organisation, often satisfy these three criteria. The Keele Integrated Studies Project does not offer a blueprint for the Humanities. It leaves the maximum amount of freedom for the teacher to develop his own approaches within the framework of his own subject. This makes it particularly suitable for social scientists looking for an approach that opens rather than closes possibilities. Because it is based on team teaching it gives social science a place alongside more established subjects in the Humanities. Because it aims to

initiate children into open enquiry approaches it is suitable for introducing these in a systematic way. Social scientists will find this and similar projects a most useful mine of ideas and materials, opening up possibilities in the social sciences that are too often closed for the young by conventional texts.

Marten Shipman.



Painting of Totem Poles



# 3. Reviews

## A. Past and Present

### **Peking in the Early Seventeenth Century**

Keith Pratt

### **The Kingdom of Benin in the Sixteenth Century**

Elizabeth M. McClelland

Oxford University Press, 1971

These are slim, but attractive books, that will be welcomed by teachers who want aids to widen out their pupils mental and imaginative frontiers. They are well illustrated with diagrams, maps and photographs, including four pages in colour. The photographs are sometimes of art objects, but are also of contemporary scenes. This seems fully justifiable in historical studies of societies which still contain examples from a slow-changing past, and they help give a sense of immediate reality.

Although the subject of each book may at first sight seem limited — a city and a small kingdom — both are used as a focus to give a rounded view of a society at an important period of achievement. It has proved good policy to ask acknowledged experts to write for children. One gain is that these books contain a range of information — not least on everyday things — which it would be difficult to obtain elsewhere. See for example the chapter on 'Houses and Gardens' in **Peking**, or that on Potters and Weavers in **Benin**. Moreover, because both books are written in a simple and direct style they will be enjoyable for a wide range of readers. Bright primary schools pupils, yes; but many an adult will find them an attractive introduction.

Secondary school teachers should consider their use in two different situations: as a supplement and extension to existing courses in history and geography, or as 'core' books for the kind of comparative study of societies discussed on page 5 (Living Together).

### **World Affairs**

Derek Heater and Gwyneth Owen

Harrap New Generation Series 56p

This new series aims to cater for a wide range of students, mainly at the fourth and fifth form level, in schools and colleges of further education. A good deal of thought has been given to format. Each book is designed to look more like a magazine than a conventional textbook, and the books are useable in conjunction with an A4 size loose leaf ring binder. This means that pupils can incorporate their own material and updating information can be added at will. As for the content of the series, each book will focus on a topic which might well be included in a C.S.E. syllabus, but would also be of wider concern. Politics/civics/social studies/citizenship are all seen as full of controversial issues inviting discussion. In this sense, the materials offered are a 'core', around which deeper understanding may be sought and about which individual pupils will form their own opinions.

This volume on 'World Affairs' promises well. It covers an enormous range both of world problems (population, resources, trade and aid, exploration of space, disarmament, racial conflict) as well as the world's 'trouble spots' (Russia, South East Asia, China, Middle East, India and Pakistan, U.N.O., Commonwealth, Europe and U.S.A.). It is generously illustrated with photographs, maps and diagrams. Treated as a

textbook, one would fear the worst, but honoured as intended it could be a very useful, as well as a moderately priced, tool.

A set of notes for the guidance of teachers is available free on request to the publishers. The addresses of teachers who ask for notes will be retained and used as the basis of follow-up work for subsequent editions.

### **International Education for Spaceship Earth**

David C. King

Foreign Policy Association, U.S.A., New Dimension Series, 1971

This useful and stimulating little book arises from a report, drawn up by a group of experts from both education and the behavioural sciences: 'An Examination of Objectives, Needs and Priorities in International Education in U.S. Secondary and Elementary Schools' (1969). Part I of this book is devoted to a digest of it: the analysis of the nature of the modern world, the definition of consequent educational desirables; and the recognition of obstacles to change. Desirable goals of international education are itemised as:

1. A curriculum that will give students the ability to look at the world as a 'planet-wide society', one of a number of types of human societies.
2. The teaching of a set of skills that will enable the individual to learn inside and outside of school and to continue learning after formal education is concluded.
3. The development of programs that 'avoid the ethnocentrism inherent in sharp divisions between the study of American and non-American societies'.
4. The integration of international studies with the trends and discoveries of other disciplines.
5. A curriculum that stresses the interrelatedness of man rather than simply cataloguing points of difference or uniqueness.
6. A curriculum that is oriented towards the exploration of future alternatives.
7. The selection of subject matter and methods that are relevant for people who will be living in a global society that will be characterized by change, ambiguity, growing interrelatedness and continued conflict.

The second part of the book gives a brief look at good work already on the ground in the U.S.A.: the curriculum projects, new ideas for teaching the social sciences, as well as resources and organisations available to help American teachers.

It is Part Three, however, called 'Some Strategies for Change', which is more likely to be of value to British teachers. Having looked at the general problem of 'internationalizing the current curriculum', two 'global units' are developed. The one for secondary schools gets a lot of mileage out of a look at multinational business corporations. While the primary school one simulates the situation of living in a spaceship and leads on to the basic idea of life on earth as an inter-linked system, operating within limited resources.

The last fifty pages — about a third of this slim book — are devoted to readings by Kenneth Boulding and others, (aimed at teachers rather than pupils), which are in fact a reprint from 'Social Education' (November, 1968).



# B. Peace and War

## Making Peace

Adam Curle

Tavistock Publications 1971. £3

Professor Curle has written a highly stimulating and helpful book about a fundamental subject which ought to be the concern of all. In an interesting Introduction he attempts to define the concepts of conflict, balance and awareness in peaceful and unpeaceful relationships and tries to identify different types, using examples ranging from marriage, students and professors, employers and employees, blacks and whites, rich and poor, and intranational and international situations. He defines peace not only as the absence of conflict but also as a condition in which development (the movement towards the fuller realisation of human potential in various situations) can be achieved.

In Part I of the book he describes case studies of unpeaceful relationships and in Part II he deals with the practice of peacemaking. To a considerable extent the individual cases described in Part I are those in which the author was personally involved, usually as a third party in a conflict between the two sides, for example between the Chakmas and the Pakistan Planning Commission, the employers and employees of a firm, and the inhabitants of an English village and their local government. In other cases he was involved with one or other of the two conflicting groups, for example as a university professor in the conflict with the Government of Ghana and as a member of a university faculty in conflict with the students. This subjective approach however does not detract from the argument as the importance of induction (in its logical sense) in investigation into human behaviour should not be overlooked.

In Part II Professor Curle is more concerned with generalisations. He identifies six components of peace-making:- research, conciliation, bargaining, development, education and confrontation, and discusses some of the material in Part I in these terms. In a very interesting section on conciliation he describes the role of the conciliator in attempting to change the perception of the two conflicting sides in order that a greater awareness of the situation can lead to changes in the relationship which are essential in the progress towards peace. Of the other peace-making components, education leading to awareness and development seems to me to be of fundamental importance and it was a little disappointing not to find it discussed more deeply. The term 'confrontation' ranges from revolution to non-violent protest and here the author's feelings seem to be ambivalent. On the one hand he states " . . . I have been convinced of the necessity for revolutionary change. Unfortunately much of this is likely to come through a dehumanising violence", and on the other hand he says " . . . it is war that is wrong as a means of setting human disputes". In an age of militant youth should not those of us who are middle aged try to suggest that the way of non-violent evolution, though slower, is preferable to violent revolution (and surer). Greater awareness leading to a changed situation in which development is possible is essentially an evolutionary process and the inevitable killing of the innocent which is part of violent revolution is not going to help this situation to develop.

It is unfair to criticise a book for its omissions but it was disappointing not to find an attempt to link up the psychological approach with those of biology and ethnology. Three basic causes of human conflict are aggression, territory, and power and status, and to understand human behaviour at a fundamental level these concepts must also be considered biologically. It is, for example, not yet known how far aggression can be reduced by a deliberate educational policy but the implications of this kind of approach for the

prevention of conflict are enormous. To discuss 'Making Peace' without considering man's behaviour in its fullest sense is, to me, like a discussion on 'Making Love' which fails to consider our biological inheritance.

Notwithstanding this criticism, however, Professor Curle has produced a book that makes a significant contribution to a subject that many scholars have often lacked the intellectual courage to tackle.

Freda Brown

## The Search for Peace

D. W. Bowett

The World Studies Series. Routledge and Kegan Paul. 1972. £2.50.

This series of collections of contemporary documents is aimed for sixth form students and above. Each volume contains material selected and introduced by a scholar who establishes the context of his subject and suggests possible lines of discussion and enquiry.

All this is admirably achieved in the present volume by Mr D. W. Bowett, President of Queen's College, Cambridge, who worked for four years in the U.N. and is an adviser on international law. His examples are global. He uses statements from at least two sides in a dispute. The materials are grouped around six key issues: the sovereign state and resort to war; the peaceful settlement of disputes; peace-keeping by the United Nations; the great powers and 'brinkmanship'; the era of technology, aid, development and equity; arms control and disarmament.

## The Observer Atlas of World Affairs — a guide to major tensions and conflicts

Edited by Andrew Wilson. Visual Aids by Diagram.

Published by Philip. £2.50.

Readers may remember with gratitude the Horrabin atlas of current affairs, whose sketch-maps illuminated the Europe-centred world of the thirties. What a change is here! The sophistication of the diagrams, the large format, the free use of colour, the full details of the maps, all show the increased advantages a modern publisher can offer to readers. Two other contrasts, however, may be of even more significance: Firstly there is less stress on national frontiers, and a greater emphasis on economic resources, overseas investment, defence pacts and so on. Secondly, there is a fully global coverage. The atlas begins with a section analysing the contemporary world situation: rich and poor, aid and population, space race, military technology, nuclear balance, conflict in the twentieth century, industry and agriculture, as well as political, religious and colonial aspects. The other five sections are divided between the main regions of the globe: the Americas, Europe, Middle East, Africa and Asia. A surprising amount of information is offered clearly and concisely on each — and in this the diagrams play a vivid part. The concluding pages are devoted to statistical profiles of world countries, and to a useful index.

The only doubt in one's mind is what the blurb spotlights as an advantage: "the emphasis given to military matters". But there may be a sad truth in the rest of the quotation: military matters "underly the grim reality that supports the present structure of international affairs. Military technology is rarely encountered by the average citizen, but it both threatens and defends him and cannot be ignored".

Indisputably, however, this atlas really is 'a handy, up-to-date guide to the complexities of our rapidly changing world'. A must for all school and college libraries.



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**THE CIRCULAR MOTIFS** — Those on the front cover are from the world map of Hondius, and from the symbol of the Schools Council Integrated Studies Project designed by David Garland of the Oxford University Press. Those on page 2 and page 11 are from sixteenth-century manuals of navigation. While those on page 5 and below are symbols of integration. One — man the microcosm — from Renaissance Europe, and the other — Yang and Ying — from China, one of the examples used in the 'Living Together' Unit.





# WORLD STUDIES BULLETIN

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## WORLD SOCIETY

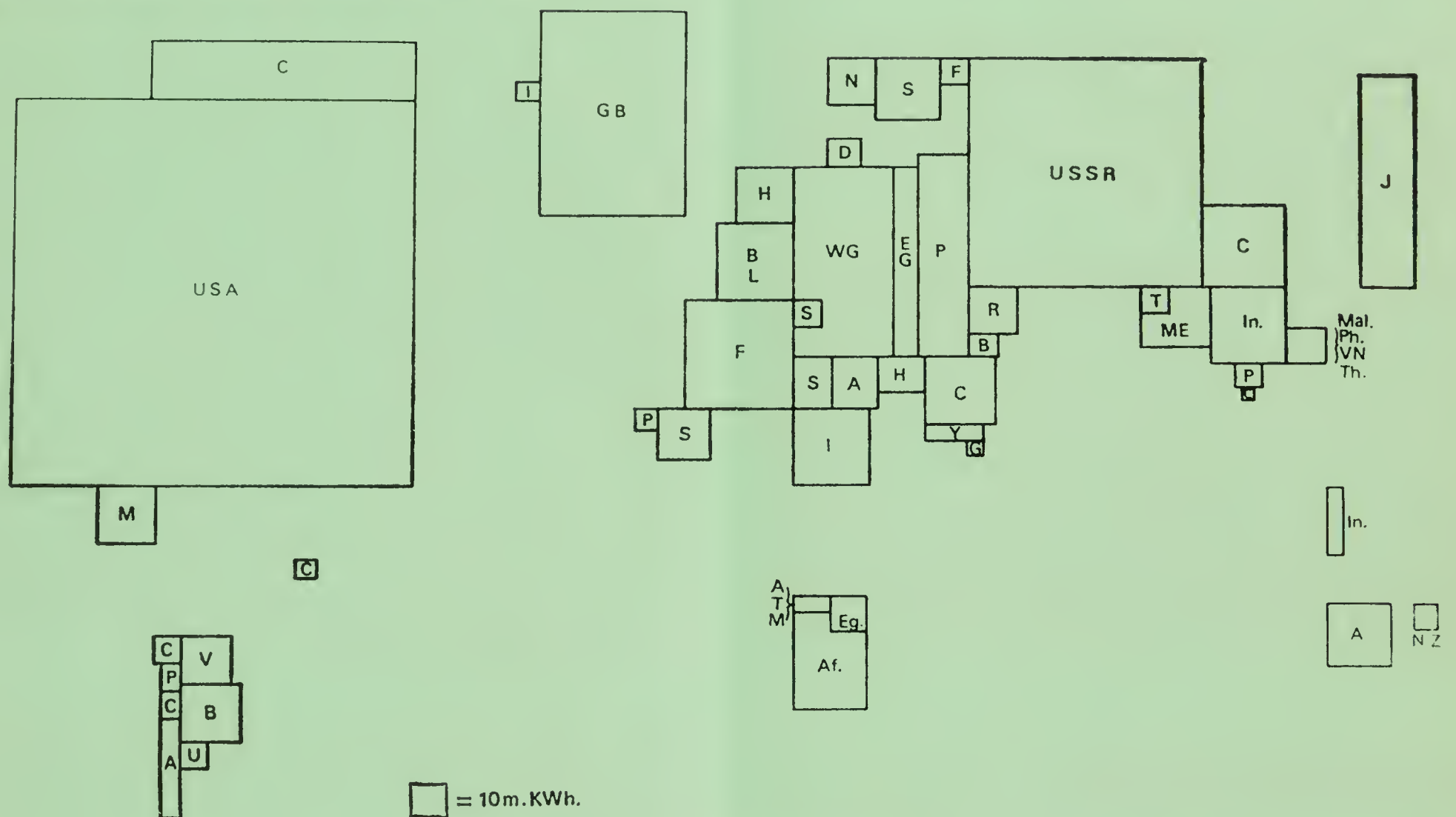


Fig. 3. Energy consumption

(By courtesy of Cambridge University Press)

## SOCIAL STUDIES

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# 1. A Total Environment

A book has appeared of outstanding importance to all interested in world studies. This is John Burton's 'World Society', published by Cambridge University Press (£2.60 cloth. £1.00 paper).

John Burton views world society as a total environment in which the behaviour of individuals, groups, nations and states occurs, describes ethnic, political, economic and ideological systems and discusses all aspects of behaviour: decision-making, roles, non-rational activity, problems of perception, values and conflict. He shows how such behaviour relates to that which we know in all social groups and in more confined areas, and states that any analysis of international society, its problems and conflicts, which explains behaviour at one social level differently from activity at another social level must be misleading.

Dr Burton divides his book into three parts. In the first he explains the need for studying world society and various models which have been used. In the second, he analyses various relevant patterns of behaviour at the world level, and in the third, he draws together his conclusions, testing them by applying them to conflict and its resolution.

This book is likely to have a double importance for readers. Firstly, it draws together, in a condensed but easily intelligible form, a wide range of new insights for studying the world. Secondly, by doing just that, it opens up vivid new ways of exploring world affairs with young people. Although Dr Burton may primarily have university students in mind, his ideas have fruitful implications for secondary school pupils. The best way to show this seemed to quote a section from it. The following — the **COBWEB MODEL** — comes from Chapter 4: 'Conceptualizing and models'. Here Dr Burton is discussing other ways of presenting information about the world than the traditional map. His references to figures are retained, but only two are reproduced here: fig. 3 on front cover, and fig. 4 on the back.

## THE COBWEB MODEL

The conventional map of the world is a physical one: it shows geographical relationships, over which are sometimes drawn political boundaries. It does not tell us much about processes or behaviour. The same proportional space and importance are given to seas and deserts as are given to ports and cities. There do exist diagrammatic maps that tell us where populations are concentrated, where resources are to be found, how many newspapers are read and other information such as this. But even these do not give us much information about behaviour, or more particularly, about transactions and links that exist. We are familiar with maps of the world showing air and shipping routes. What we

really need to have, either in map form or conceptually, is an image of world society that shows behaviour by showing these linkages. If we could superimpose on successive sheets of transparent paper air-passenger movements per week, telegraphic flows, ethnic and language relations, movements of scholars, technical advisers, migration, tourism, and all other transactions, we would begin to build up a picture of relationships which would help to explain behaviour in world society far better than traditional maps. Maps were designed to show people how to get from point A to point B. They are useful for this purpose. But they have been used for purposes other than this. They have had the effect of creating in our minds this geographical image of world society. What we need is a map or concept that tells us something about behaviour. The difference is like the difference between a set of photos of a car showing its headlamps and other details, and the type of diagram an electrical engineer would draw showing the wiring links within the electrical system. We cannot understand a car by looking at it. Its processes need to be analysed, and then we can understand it, and remedy any failures.

If we had been brought up with such maps on the wall, if we were not so consciously aware of states whenever we looked at a map of the world, and best of all, if we had never seen an ordinary map of the world, we would think far more in terms of world society and far less in terms of a system of states. We would approach closer to a realistic model of world society.

An easy way to think about this second model is by use of the concept of 'system'. A system exists when there are relationships or transactions between units of the same set. There is a system of states, and there are also transactions between businessmen, traders, research workers, television stations, drug peddlers, students and others. There are systems or linkages such as those created by



amateur radio enthusiasts, by peoples with the same ideological or religious outlooks, by scientists exchanging papers and meeting together, by people behaving in their different ways. It is the total of these which we need to see as a behavioural map of the world. In this model contacts are not only at the boundaries of sovereign states, but between points within each.

We have gone to a great deal of trouble and expense over the years to map rivers and mountains, sea depths and ocean currents; but we have not as yet been sufficiently interested in social and political studies to map the behaviour of men. In most cases we do not even have the basic information required. When we look at the ordinary physical map we have to impose on it our own personal knowledge. For example, we may know where populations are massed, and where there are deserts. We have our own ideas, usually inaccurate, about which populations are friendly, aggressive, backward, developed, black, white, yellow, and perhaps we have a vague idea which are Muslim, Hindu, Christian and Buddhist. We have some idea where different commodities are produced, where trade flows, and which are the most used shipping and air lanes. We rely on our personal knowledge. There are some physical maps which superimpose accurately some of this information for us, and even some diagrammatical 'maps' or graphs which show comparative figures, such as percentages of total wheat produced in various countries. The few maps of this kind that do exist are helpful. They give us a new perspective on the world, and help us to see at a glance what otherwise can be understood only by looking at statistics (see Figs. 1-3).

We still have difficulty in conceptualizing world society, first because these 'maps' are inadequate, and second because by their nature they are misleading. They are inadequate not only in the sense that data are available which have not been presented in this form, and in the sense that relevant data have never been obtained. They are inadequate in terms of their analytical content. A population figure for a country, even an

average population per square mile, does not tell us those things about distribution which would make a glance at a map meaningful. In theory it should be possible to put a dot wherever anyone is; in practice it is possible to do this by taking 10,000 people as a unit. Then we would have the rudimentary basis of a human behavioural map. A next step would be to differentiate between race, language and other differences in more and more detail in a series of superimposed maps. A further step would be to examine relationships between these sets or different groups of people. Take, for example, Malaysia. There are many different sets: Malays, Chinese, anti-communist and pro-communist Malays and Chinese, traditionally-oriented and religious Muslims and other Malays, Chinese businessmen, and so on. Each of these sets has its own values and interests, and therefore its own external sympathies. Some Chinese look to China, and others to Taiwan, some Malays are nationalist and some look to Indonesia and other Muslim countries for support in any possible confrontation with Chinese. These sets can be represented by interlocking circles: one person can be Chinese by birth, regard himself as a Malay nationalist, a businessman, British educated and oriented and anti-communist. He must be placed in an area in which the circles representing all these sets overlap (see Fig. 4).

If we considered neighbouring Indonesia in the same way, we would find similar sets. Putting the two alongside each other it would at once become clear that any alliance between the two would be seen as a threat to some sets in each. Chinese, for example, would see such an alliance as a Malayan threat to them. We could reasonably assume, just by looking at these sets, that attempts to establish regional arrangements would lead to increased internal tension and conflict within each political unit. Just by analysing existing data we could become to some important hypotheses about behaviour. We are just beginning to do this — despite the urgent need to solve the problems of world society.

Even though our existing data were fully used in these ways, we would still not have a map



of human behaviour. These are data based on state statistics: state populations, state trade, state classifications. We are interested in transactions across state boundaries of which states have little knowledge, and certainly no statistics — the sympathies Jewish people have for one another, the transmission of values attached to participation in decision-making, the way in which people of the same tribe or ethnic group identify with each other across state boundaries, and the flow of ideas. We are also interested in the direction of flow: there are state statistics giving the flow of mail across state boundaries, but not the direction of these flows. One example of a flow map is Fig. 5. This kind of map is necessary for many behavioural relationships.

We would begin to get nearer to such a concept of world society if we were to map it without reference to political boundaries, and indeed, without reference to any physical boundaries. We are not particularly concerned with boundaries, except insofar as they affect behaviour by reducing transactions and communications among people. We are concerned with behaviour — boundaries or no boundaries. If we were to start with a clean sheet of paper and plot people in various sets, their transport and communications, we would, in fact, create a map some of which would be recognizable as parts of the physical map of the world. One difference would be that seas and deserts would look the same. We could build on this additional information, perhaps by a series of transparent sheets, and finally superimpose political boundaries.

Communications are a good starting point because they are an important means of transactions or links between people. It is communications or links between units that create systems. A useful map of the world could be drawn by plotting on a blank piece of paper all post offices. In some cases the system links would form clusters recognizable as a country. In others, for example, some areas of the Middle East, it would immediately seem that there were as many or more transactions across boundaries as within. If we could map all movements and communications in world society we would find some

ethnic groups communicating across state boundaries as though they did not exist, as, for example, between Somalia and Kenya, and between many Western European countries. This would give us a picture of some important aspects of behaviour which a physical map cannot give. Conceptually we could extend this to include all transactions and links, even those we cannot quantify and map, such as ideological sympathies, and the hidden transactions of international corporations and international institutions of all kinds. In practice there are so many direct communications or systems that a world map which represented them would look like a mass of cobwebs superimposed on one another, strands converging at some points more than others, and being concentrated between some points more than between others. The boundaries of states would be hidden from view.

Which is the more representative model of the world — the world of continents, islands and states or the world of transactions? This is not a superficial question. There are two different models or images presented. If we adopt the nation-state one we will use the language of relations between states and their relevant power, and have one set of solutions to problems of conflict and world organization. If we adopt the transactions one we will use a different language to describe world society, and have a different set of solutions to world problems. For example, we will be greatly concerned with political and social conditions within states because it is these which, in this model, determine relationships in world society, including relations between states.

Let us dwell on this a little more. The model we have at the back of our minds determines our interpretation of events, our theories and our policies. For example, the billiard-ball model is a power model — world society is seen to be organized by the relative power of each unit. There are matters of domestic jurisdiction of no concern to others, not even the United Nations. There are legal political entities that have a right to protect themselves and expect assistance from others, including the United Nations, if they are threatened,



even though they have no popular support — no legitimized status. Collective security is the means of preventing 'aggression'. Economic development is the means to social and political stability.

The model depicting transactions invites a different approach to world problems. The source of conflict between states is in internal politics, in failures by states to adjust to altering conditions, in the struggle of states to preserve their institutions, and in the conflict between states and systems that cut across state boundaries. Conflict cannot be prevented by external coercion, or by great power threats. Communal conflict — race, religious, ideological — invites sympathies across state boundaries and promotes international conflict. The role of authorities is to assist in the making of adjustments to altering conditions so that conflict between interests within the state, and the wider world systems, do not occur. Development and stability must rest on internal conditions or political organization, that is, a high degree of participation so that authorities are strongly legitimized. In accordance with this model, a form of world government cannot rest on collective security, and must be based on the transactions inherent in functional organisations that are, by their nature, universal in potential membership. Viable politi-

cal units can be very small, provided there is a high level of transactions with the wider environment. Communications, and not power, are the main organizing influence in world society.

There is an important practical question raised here. An image of world society that comprises separate state entities, each potentially hostile to others, leads understandably to defensive policies. Is the image a realistic one, or are the conflicts that occur and seem to validate the image merely the consequences of our having this image? An image of world society that depicts transactions, controlled and regulated by local state and international authorities, with a view to securing the maximum benefits from interdependence without loss of security, leads reasonably to integrative policies. Is the image a realistic one, or are the functional arrangements, world corporations and other evidences that seem to validate the image merely the consequence of us having this image? It is possible that the cobweb image is the realistic one, except insofar as lack of confidence has created the one comprising separate and fearful entities. Thus created it becomes part of our perceived reality.

JOHN W. BURTON (University College, London) — reproduced by courtesy of Cambridge University Press.



## 2. As Universal as Mathematics

The following is a response to Leonard Kenworthy's article 'A world-wide program in the social studies', which was published in the 'World Studies Bulletin' last March. It is by **Robert R. Saveland**, Professor of Social Science Education, University of Georgia, U.S.A.

Leonard Kenworthy asks, "Is it conceivable that someday in the not too distant future we will have some courses of study in our various nations that are not identical but have some common characteristics?" This idea is neither radical, nor especially visionary. To a certain extent such courses exist already, as in the BSCS programs which have found such wide acceptance around the world. The UNESCO history of the world is also a project to provide materials for this purpose. The large number of people who live, travel, and communicate in cultures outside their own, without cultural shock, are testimony to a certain commonality in their education backgrounds. The fact is that the basic principles of the social sciences and the humanities are as universal as those of the natural sciences and mathematics.

Dr Kenworthy notes that the term **social studies** is in disrepute in many national systems of education. I agree and suggest that we abandon this shop-worn term around which so many hang-ups and prejudices abound. Instead, I would propose that we talk about four major curriculum areas, as follows:

Communication (art, music, language, and humanities)

Computation (all forms of mathematics)

Culture (area studies, history, the social sciences)

Environment (physical, chemical, biotic, the natural sciences)

The program proposed by Dr Kenworthy serves a purpose in that it provides specifics which help to catalyze thinking. Let us analyze his assumptions and attempt to see their relationships to the proposed program. Most will

agree with the first part of the first assumption, that nations will continue to be the primary governmental units in the world. However, it does not necessarily follow, **ipso facto**, that nations or nationalism should thus be one of the main thrusts in curriculum organization. The two basic dimensions for organizing our knowledge about the world are time and space. Nations are a means of organizing space. As such, they deserve attention in our efforts to develop a sense of space in students, but they need not be a 'major thrust'. Nationalism is supposedly developed by special attention to one's own historical background, political situation, and economic organization; but where comparisons are made across cultural boundaries, they tend to be invidious.

The degree to which school teaching of the social studies fosters nationalism is suspect. We have some evidence in the United States to the contrary. The extent to which people are militantly nationalistic is a function of the cultural milieu, and thus subject to a variety of forces. The relationship between this and the desire for commonality in social science curricula is tenuous at best. An equally good case can be made for diversity.

To base a system of instruction on nations or nationalism implies that topics detrimental to the national image be avoided when determining the focal points in the course of study. Yet, in the fifth assumption, students are encouraged to wrestle with current problems. The national performance in connection with these problems does not always enhance the national image. How do teachers and students react to this dichotomy?<sup>1</sup>

Nicholas Helburn raises the question, "Given the power of nationalism in the world, even today, who speaks for the world?" He proceeds:

Students find their norms of society and their role in society in part from their school experience: their text and assign-



ments, the social processes of the classroom and the organization (the distribution and use of power) of the school. Most of us will make the choice to foster intellectualism over its opposites, to foster science over myth or magic. Choices between fostering socialism versus capitalism or individualism versus communalism are less likely to be agreed upon. What combination of curriculum with what else has given the Scandinavian countries the widespread concern for the public good?<sup>2</sup>

The dilemma posed by assumption one revolves around the perennial problem of content and method. Method cannot be divorced from content. Content involves selection. Selection involves value judgements and decision making. By whom? In an ideal situation, these judgments are made on a scientific, rational basis, but in fact, we live in a world of myths.

The second assumption is that the 'expanding horizons' theory is outmoded and detrimental. This assumption is widely supported in the United States and the opponents to this theory usually cite television as an example of how students learn about other parts of the world prior to their exposure to these places in the school curriculum. Recent research seems to indicate that there is a strong relationship between students' perception of political space and the frequency of mention of a place in the news media.<sup>3</sup> On the other hand, the educational principle of proceeding from the known to the unknown and the doctrine of contiguity support an expanding horizons approach. Possibly the problem is one of pacing? In effect, the Kenworthy — family, community, nation, world approach represents a continuum on an 'expanding horizons' basis.

The third assumption, that children should examine increasingly larger units of society from families to the international community, omits the state and region as a part of the continuum. Much has been written on regionalism<sup>4</sup> but the fact remains that people **feel** a regional identity (whether New Eng-

lander or Croatian) and thus the region is an element in societal organization. The problem of scale is inherent in all educational endeavours (and especially so when considering environmental problems). While Kenworthy's focus is primarily upon societal matters, the approach is still one of increasing abstractions. He attempts to deal with this by using comparisons on a hop, skip, and jump basis around the world. The extent to which this represents an intellectual hurdle for the student remains to be documented by educational research.

In his fourth assumption, Dr Kenworthy calls for studies at all grade levels to be interdisciplinary. More than this, an effectively organised curriculum for world studies should be **transdisciplinary**. In particular, the content of the curriculum in the communications arts should bear some relation to the content in the study of cultures. (For example, linking Yevtushenko's poem, 'Bratsk Station' to a study of the Soviet's perception of hydro-power as a matter of political importance and natural development in the Soviet Union.) Such trans-disciplinary organisation requires careful planning to assure the horizontal and vertical integration of the curriculum. It is in this latter, vertical integration, that we run into the most trouble because the sequential development of concepts in the social sciences is so little understood. A discussion of this matter is beyond the scope of this paper, but I would suggest that the following major stages recognize the developmental process of learning:<sup>5</sup>

#### Stage I Primary (ages 5-10)

Building basic vocabularies and skills on an experiential basis. Focus on the environment (which expands to include the global environment).

#### Stage II Middle (ages 11-14)

Perception of patterns and interrelationships. Focus on area studies. The space dimension.

#### Stage III Upper or Secondary (ages 14-17)

Increasing perception of changes through time. Focus on eras, movements, and problems. Development of an ethic.



Any curriculum needs an organizing core, a rationale. It should represent a balance between humanistic, technological, social, and environmental factors. Further attention to some of the above is required in the Kenworthy program.

Problems, especially environmental problems, are receiving a great deal of attention in the United States today (assumption five). Too often, however, the approach is in the affective domain on an emotional basis. Too seldom are problems seen in perspective. Their historical antecedents are neglected and the study of data is fragmentary. At the same time, there is much history and geography teaching which is not related to problems. Not too long ago, I observed a class where the provisions of the Peace of Utrecht were being enumerated. I came away from that class wondering about the relevance of this lesson. Then I thought about **Evangeline** and how a people moved from Nova Scotia to Louisiana as a result of the political settlement of 1713. Then I thought of Poles and Arabs and Vietnamese and others who have been forced to move as a result of political 'settlements'. The key to a relevant lesson is the discovery of the principle which is still operating.

Assumption six emphasizes the discovery process and few would argue with this. I would think, however, that the central concept to be studied in families would be love, rather than conflict. Louise Berman has developed this theme very well in her chapters, 'Communicating: The Sharing of Personal Meaning' and 'Loving: Human Experience as Co-Responding.'<sup>6</sup>

A minor matter, but one which needs clarification is Dr Kenworthy's use of site location as a concept. Site is a form of location which refers to the natural setting, such as along a river, by a lake, on a plateau, etc. It differs from position, which refers to mathematical location (latitude and longitude) and situation, which refers to location relative to other places. Thus, to speak of site location is a redundancy and a misnomer.

My major professor, George T. Renner, stated

assumption number seven somewhat differently in 1945 when he said, "You don't teach something by alluding to it". The post holing and wire stringing argument has gone on long enough. If you are going to build a fence, you have to do both. Case studies bring in the wealth of detail by which students can smell, feel, hear, and taste a learning situation. However, the case studies must fit into some framework from which large insights happen. A major current danger is the misconception that a study of Brazil can be substituted for a study of Latin America. The answer lies in giving a block of time for an area study of Latin America in the middle grades (Stage II) rather than hop, skip, and jump from place to place making insipid comparisons. As the author of 'World Resources' (GINN-XEROX) which is organized on the basis of eight major culture regions of the world, I was pleased to see this basic theme at grades 9 and 10 where some synthesis is possible.

The eighth and final assumption rightly calls attention to the crucial nature of the selection of content. While as a geographer I should laud the importance given to representing the eight major culture areas of the world, I never-the-less feel that it is more important for content to be selected on the basis of its psychological orientation to the sequential development of concepts at various growth stages of children. This is a field which has been receiving attention from educational researchers in recent years, but much remains to be done along these lines.

I hope that the questions posed in the final paragraph of Dr Kenworthy's paper have stimulated others as they have me. If so, he succeeded in his purpose.

#### Notes:

- 1 Lester D. Stephens, 'The mythopoeic role of the teacher', 'Teachers College Record', Vol. 68 No. 8, May 1967, pp. 607-613.
- 2 Nicholas Helburn in 'High School Geography Project: Legacy for the Seventies', Angus M. Gunn, Ed. Centre Educatif et Culturel, Montreal, June 1972.
- 3 Jane Ehemann, 'The News Media and Perceived Political Space', 'Journal of Geography', Vol. LXXI No. 5, May, 1972, p.260.
- 4 Albert Mayer, 'What is Regionalism?' 'AIA Journal', Oct. 1971, pp.17-19.
- 5 Based on Report of Working Group IV, S. Doraiswami, Chairman, R. Saveland and M. Baiba, reporters, in 'Final Report', International Working Meeting on Environmental Education in the School Curriculum, Foresta Institute for Ocean and Mountain Studies, Carson City, Nevada, Sept. 1970.
- 6 Louise M. Berman, 'New Priorities in the Curriculum,' Charles E. Merrill, Columbus, 1968.



# 3. Man in Time, Place, and Society

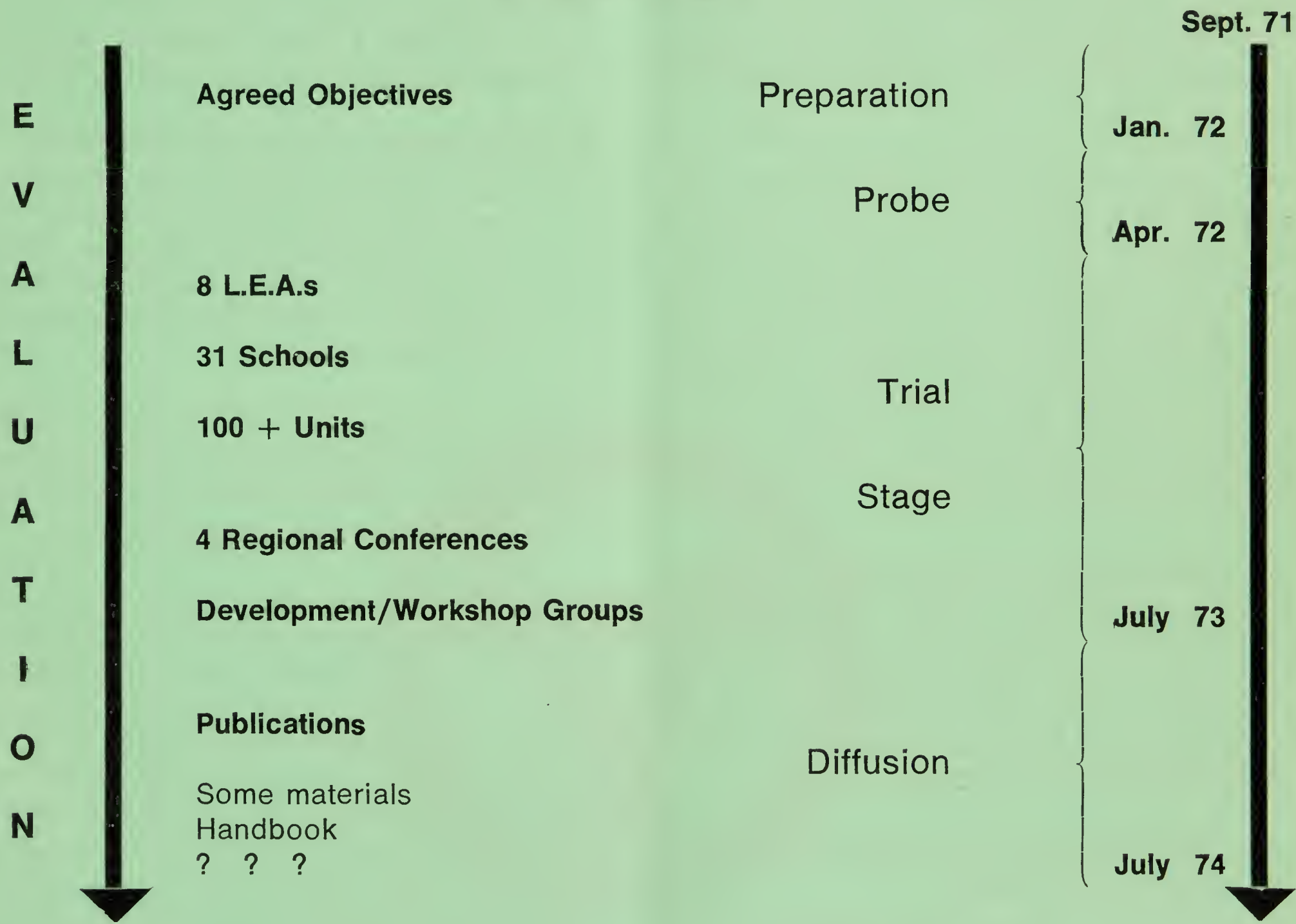
This article introduces the work of the History, Geography and Social Project, referred to in the last issue. The project is concerned with the 8-13 age group. It began in September 1971, under the direction of Professor Alan Blyth of Liverpool University. The team consists of a deputy director, three senior research officers and an evaluator. The project is financed by the Schools Council for three years.

The project arose partly as a result of a recommendation in Working Paper 39, 'Social Studies 8-13', which saw work hampered by shortage of suitable resources, and partly

from a more general concern for the need for reappraisal in this important area of the curriculum. In its terms of reference, the project team is asked to pay particular attention to the question of progression in learning, and especially to the relation between development in children and the logical structures of history, geography and social science.

The strategy employed in the project is illustrated by the following diagram:

## STRATEGY



The intensive period of preparation saw the team:

- (i) making contacts with L.E.A.s and trial schools;

- (ii) conducting a survey of 'good practice';
- (iii) collecting and familiarising themselves with existing resources;
- (iv) producing a Working Paper.



The latter was for internal consumption only. It outlined the proposed strategy and contained statements of the team's views on the contributions of History, Geography and Social Science to the curriculum of the middle years, as separate disciplines and in relation to each other. We prefer the term 'interrelation' in preference to the more usual integration, because we feel that it expresses much more precisely the approach we wish to support. The project has the common theme of man in relation to his environment. History, Geography and Social Science bring different perspectives to bear on this theme. Each discipline has its own structure involving inter-connected concepts, and each has its own validation procedures. During the trial stage we shall be exploring both inter-related and uni-disciplinary themes in the belief that both approaches have, at some time, a contribution to make to the education of children 8 to 13.

The period of preparation ended with a conference for trial schools. At this Conference the teachers and the team came to an agreement on objectives for the teaching of history, geography and social science for children in the middle years. We see this statement of objectives as a framework within which the trials will proceed rather than as providing a straight jacket to restrict the activities of individual teachers.

Not unexpectedly the statement of objectives includes objectives related to intellectual skills, attitudes, values and interests. However, we are also concerned to define objectives in two often neglected areas — namely social skills and psychomotor skills. Under social skills we have:

- 1 objectives related to social relationships within small groups;
- 2 objectives related to the general socialisation of the child;
- 3 objectives related to the development of empathy, i.e. the appreciation and understanding of the behaviour of others on the basis of one's own experience and behaviour.

By psychomotor skills, we mean purposive manipulative and movement skills. Here our objectives concentrate on two areas of skill. Firstly we are concerned with the ability of children to manipulate equipment which they in turn use to find information about their environment. We have in mind the use of tape-recorders, cameras, compasses, etc. Secondly we are concerned with the development of movement skills for use in drama or mime, which in turn may be used by children to enhance their understanding of historical, geographical or social science situations.

There is a danger that teaching in our curriculum area may feed children a diet of facts and information, and nothing else. In order to avoid this, we have agreed with our trial school teachers to a minimum list of seven Key Concepts. By our definition, Key Concepts are high level generalisations which:

- a) illuminate many specific concepts;
- b) are capable of being used meaningfully by children aged eight, but with increasing understanding as they grow older;
- c) are capable of being used to co-ordinate particular content to be developed in our trial materials.

Through the Key Concepts we are providing guidelines to teachers for a more systematic selection of content than we believe exists at the moment in this curriculum area.

Several references have already been made to agreements being made with trial school teachers. We hope that one of the highlights of our project will be its teacher-centred strategy. The teachers participated in the formulation of objectives. The project team is not writing the material for the units in isolation from the teachers, but very much in collaboration with them. We do not aim to produce 'teacher proof' material. An important variable in each trial school situation is the teacher. Our materials must cater for his particular style and organisation. We have to start where teachers are in terms of their understanding of curriculum development and readiness for change. Ideas that are commonplace in School A can be innovatory in School B.



We must also take into consideration differences in children, schools and environments. Our evaluator will monitor the effects of these variables and provide data upon which we can make judgements about our units.

As the diagram shows, we aim to produce over 100 units during the trial stage. Some of these will be called 'Frontier Units'. In them we hope to put to the test some of the 'folklore' of teaching that exists in our curriculum area. Frontier Units will 'stretch' one of the variables mentioned above — children, teachers, schools and environment. Such a unit may be expected to elicit such intuitive responses as "What, do **that** with **children** of this age — impossible!" or "It will not work in **this school**" or "You're asking a great deal to expect children from **this environment** to understand that."

Through the Frontier Units it may be possible

for us to throw some light on children's understanding of external environments and contemporary international themes. A consideration of (for example) Europe, China, the Third World or Latin America may have a place in the middle years curriculum, perhaps correcting an over-emphasis on local studies with children in this age group.

We are bound by our brief to produce some teaching materials, but we put emphasis on providing teachers with the skills and perceptions to think deeply and systematically about the teaching of history, geography and social science. This is the major challenge we face during the Diffusion stage which is built into our strategy. We are already planning this large scale exercise in teacher education and an extensive evaluation of the process. With this in mind we hope that our project symbol has more than initial impact.

RAY DERRICOTT (University of Liverpool).





## 4. New Maps for Old

The great impetus for maps and globes came from man's exploration of the earth. Now that Puck's boast to put a girdle round the lot in forty minutes seems rather less unlikely, what value have the traditional representations of the earth? John Burton, in the introductory article, has already pointed to the need for new models to express the basic facts of living together on this planet. A quick tour through the available world maps and globes, however, points to expanding opportunities.

### 1. 'HUMAN ARITHMETIC'

For a number of years maps have been available which carry detailed information — social, economic, political, military, and these continue to improve in their visual vividness.

Among specialized atlases, the 'Oxford Economic Atlases' continue as an authority. The qualities of the 'Observers Atlas of World Affairs' (Philip) were praised in the last W.S.B. A particularly attractive buy for a school or college library, would be 'The Atlas of the Earth' (Mitchell Beazley/George Philip, £13.95), which has an accompanying text. It deals with the formation of the earth and its oceans, the varying forms of environment, the origins of life and our species, and what man has achieved. Nor does it forget problems — over population, violence and pollution.

Long established providers of informative wall charts are Pictorial Charts Educational Trust. Their charts — not necessarily always including a map — cover a range of 'One World' issues, with interesting case studies of Africa and Japan. Their top-selling chart has been on drugs.

### 2. 'BE'OLD THIS WORLD SO WIDE'

One great gain of recent years has been size. One of the most attractive examples still remains the giant playground map (Pictorial Charts) which children can help make and then walk across.

A recent giant map of the world divided into three sections has been produced by the Oxford University Press for Heinz Home Cookery Service. When put together it measures 5ft. by 10ft. — wall size — and is recommended by Heinz for lecture purposes. There is also a separate map of the United Kingdom 60in. by 40in.

### 3. 'THE GREAT GLOBE ITSELF'

The globe will continue to have a visual fascination — echoing perhaps our longing for wholeness — and globes are sold for decorating homes as well as for classroom use. George Philip can offer globes from £1.35 to £300. One good buy is a 16in. inflatable globe (£6) that 'you blow up in the same way you would a beach ball.'

Some of these globes offer 'stereo relief', and many can be illuminated. Some offer the physical world when unlit, and the political world when lit up — a moral somewhere!

### 4. 'NEW WORLDS TO CONQUER'

If man now has a good knowledge of the worlds' dry land, his restless interest has turned to two other domains — the seas and space.

One of Philip's most attractive globes — the Neptune — is a political/physical one that when illuminated, shows the dramatic landscape of the ocean floor — its great mountain ranges, ridges and fractured zones. It is a 12in. globe, and magnifier is supplied. Pictorial Charts also do a set of five excellent charts (15in. x 20in.) on ocean resources — 'man's last frontier.'

Detailed maps of the ocean floor are produced by the National Geographic Society. Those available are, at a cost of £0.42 plus £0.04 postage each, are:-

- a. **Arctic Ocean**, Double Portrait, shows the Arctic Ocean Floor on one side, and its visible face printed overleaf. 25in. x 19in. 1in.=154 miles. Paper.
- b. **Atlantic Ocean**, Double Portrait, shows the Atlantic Ocean Floor on one side, and its visible face printed overleaf. 19in. x 25in. 1in.=480 miles. Paper.
- c. **Pacific Ocean**, Double Portrait, shows the Pacific Ocean Floor on one side and its visible face printed overleaf. 19in. x 25in. 1in.=575 miles.
- d. **Indian Ocean Floor**: An up-to-date relief painting of the ocean floor 19in x 25in. Paper.



As for space, there are globes of the moon, of Mars, and of the solar system; and Mitchell Beazley/Philip do a splendiferous 'Atlas of the Universe' (£11.75) by Patrick Moore.

Perhaps the real change for modern man is the point from which he imaginatively looks at the earth. For centuries men have looked at models of the world from, as it were, the deck of a ship, we now look at them from some point in space.

#### DETAILS OF PUBLISHERS

Further details of the globes, maps, charts and atlases mentioned above can be obtained from:

1. **HEINZ HOME COOKERY SERVICE**  
Both the large maps mentioned cost together £1.80 and can be obtained direct from Heinz Home Cookery Service, Greater London House, Hampstead Road, London. N.W.1.
2. **OXFORD UNIVERSITY PRESS**, Walton Street, Oxford.
3. **PICTORIAL CHARTS EDUCATIONAL TRUST**, 132 Uxbridge Road, London. W13 8QU.
4. **GEORGE PHILIP & SON LTD.**, 12-14 Long Acre, London. WC2E 9LP.
5. **NATIONAL GEOGRAPHIC SOCIETY**, 4 Curzon Place, Mayfair, London, W1Y 8EN. The Society is the only source of supply.

**WORLD STUDIES BULLETIN** — appears four times every year (March, June, September and December) as an inset to 'The New Era' It offers a discussion forum for all interested in the teaching of world studies, and brings the latest news of available books and aids.

A subscription of £2 will bring you 10 copies of 'New Era' every year, together with the four quarterly issues of the 'World Studies Bulletin'.

## LAST ISSUE

The June issue on 'World Studies and Integrated Studies' has been in heavy demand by LEA's, Teachers Centres, and Colleges of Education.

While stocks last extra copies are available at 5p a copy, post free. Orders for 10 or more can be supplied at 3p each, post free. 100 copies cost £2.50, post free.

Order direct from the editor. Cheques etc. should be made out to 'University of Keele, Integrated Studies Project'.

## NEXT ISSUE

The December issue will focus on young children in infant and primary schools, and look at the possible use and value of the folk stories and songs of the world, as well as of children's novels set in other countries.

Contributions welcomed.



# 5. News and Reviews

## WORLD STUDIES PROJECT

The One World Trust, in co-operation with the Parliamentary Group for World Government, has received a grant for a World Studies Project from the Leverhulme Trust.

The aim will be to encourage the modification of syllabuses at secondary school level so as to reflect a world perspective rather than national attitudes. Such modifications would, it is hoped, provide an opportunity in the curriculum for a dual perspective — world as well as national — so that national loyalty is balanced with a measure of conscious loyalty to the human race as a whole in all its diversity.

It is hoped that material will be designed, prepared and eventually published for the use of children between the ages of 10 and 16 years and, where possible, beyond. Already three or four schools in the United States, some six schools in continental countries, as well as a dozen or so schools in this country have agreed to take part in the initial experiment.

Any suggestions will be welcomed and should be sent to Mr Patrick Armstrong, Secretary of the Education Advisory Committee, One World Trust, 37 Parliament Street, London. S.W.1.

## INTERNATIONAL BACCALAUREATE

by A. D. C. Peterson (Harrap, 1972 £2.60)  
181 pp.

The International Baccalaureate is an international university entrance examination which its founders hoped could be taken in any country and recognized in any country. It arose out of a double concern: the practical need for the availability of such an examination in a world of increasing mobility of work and families, but also out of a wish to have an examination that offered a more imaginative and wide-ranging experience for young people.

This experiment has now been going for ten years, and this book by the Director General of the International Baccalaureate offers the first critical analysis of its work. He looks, in separate chapters, at its origin and history, its educational philosophy (the largest and probably the most valuable chapter in the book), its methods of assessment, its relationship to national systems, and its present structure and regulations. The appendices justifiably take up over a quarter of the book, and offer further details of syllabuses and examination papers.

This book gains rather than loses through being written by a central participant. Mr Peterson writes with clarity and communicates his own conviction, but he never minimises the difficulties. The book offers fruitful reading not least for those more directly concerned with the examination system of their own country.

## FORTHCOMING MEETINGS

### 1. 3rd-5th November, 1972. **TEACHERS BUILDING EUROPE**

Organised by the Department of Extra-Mural Studies, University of Bristol. Among the themes to be explored are: the cultural heritage of Europe; Europe's relationship with the rest of the world; the European environment in the closing decade of the 20th century; and what schools are doing in the field of European Studies.

### 2. 1st-6th January, 1973. **THE SCHOOL CURRICULUM AND AN INTERNATIONAL OUTLOOK**

Organised by the Department of Education and Science at Philippa Fawcett College, London.

### 3. 2nd-4th January, 1973. **THE EUROPEAN COMMUNITY AND THE WORLD**

This will be the thirtieth Christmas Conference of the Council for Education in World Citizenship, and will take place at the Central



Hall, Westminster. Dr Mansholt and Mr Roy Jenkins have both been invited to contribute.

The conference will examine, in particular, the possibilities for closer co-operation with the Soviet Union and Eastern Europe; the nature of the Community's impact upon powerful trading nations such as the U.S.A. and Japan; and the relationship of the Community with the developing countries and the 'Third World'.

## **WORLD COUNCIL FOR CURRICULUM AND INSTRUCTION**

This organisation was founded last October (1971). Dr Norman V. Overly writes:

Our purpose is to engage people with a deep commitment to education such as students, teachers, supervisors, inspectors, parents, curriculum workers, principals, headmasters and other interested curricular and instructional personnel from all parts of the world in a continuing dialogue and action programs. We are searching for basic assumptions and questions upon which valid education and research throughout the world may be based. This is premised on the recognition that we will not be tomorrow what we are today. We reflect the dedication and commitment of our individual members with the continuing positive involvement of each member. We should never become a static organisation.

Some of the assumptions upon which this council was established include the belief that:

- 1 there are many and variable answers to problems for those who accept education as answer-seeking in an open universe.
- 2 education throughout the world can be changed and improved through sharing of experiences and ideas.
- 3 education starts with being in touch with reality.
- 4 a sense of world community is best fostered through person to person contacts.
- 5 education is a process of becoming for individuals as well as ideas.
- 6 all peoples have the potential to contribute significantly to the emergence of others.

Some of the purposes are:

- 1 to examine the meaningfulness to the learner of existing educational assumptions, practices and institutions.
- 2 to engage our members and others in a critical examination of controversial issues.
- 3 to propose and test approaches and evaluations of problems and needs.
- 4 to increase and broaden the body of professional knowledge.
- 5 to explore ways in which dissemination of information about educational theory and practice can be facilitated in all parts of the world.
- 6 to co-operate with other international and national organisations having compatible purposes.
- 7 to provide professional, ideological and moral support in order to free people from prejudices and strengthen them to find ways and means to solve the problems they face.

Further details can be obtained from: WCCI Headquarters, 2202 Fairmont Court, Bloomington, Indiana, 47401, c/o Norman Overly.

## **WORLD COMMUNITY HEROES**

The three winners of this competition, reported in the bulletin, have now completed their travels to places associated with the heroes they chose.

Mr Peiris of Ceylon went to India. He visited Ghandi's Ashram and met Vinoba Bhave. Mrs Soundararaj of India generously gave the chance to her husband. He also followed up links with Ghandi and then visited Iran, Turkey, Greece and Israel. The longest, world-encircling journey was undertaken by the winner, Daniel Jaussaud of France, who was particularly impressed by the Far East.

As well as learning about their heroes, these travellers clearly made important personal contacts, and were excited by the total experience. To let one extract suffice, from the travel diary of M. Jaussaud — here are his thoughts on arriving in Japan:



Sur ce territoire, un peu plus grand qu'une moitié de France, chahuté sur de précaires fondations, torturé dans ses terres et par les vents et les eaux, tant que le sixième de son sol, seulement, se prête à l'habitat; à l'agriculture, à l'industrie, vit un peuple de moeurs simples, qui a fait son triple symbole, sur ses travaux et sur ses jours, du soleil, source de connaissance, de courage et de bonté, du chrysanthème, épanoui dan la neige de l'hiver, et de la carpe, impétueuse contre la force du flot qui l'entraîne à l'aval. Peut-on imaginer que des hommes, ainsi pris entre les typhons et les tremblements de terre, sans grandes ressources agricoles et sans aucune matière première, tirent pourtant de leur sort une foi sans hésitation et se montrent on ne pourrait plus travailleurs, disciplinés, adroits, quoique d'une sobriété, d'une frugalité sans pareilles?

**ENVIRONMENTAL STUDIES AT ADVANCED LEVEL**

The Schools Council has approved an 'A' level examination, to be administered by the Associated Examination Board. This will first be examined in the Summer Term of 1974, and thus courses — intended for two years — will begin this September. The course was pioneered in Wiltshire, with the full support of the LEA, and a pilot scheme was tried out at the Bishop Wordsworth School, Salisbury.

At the moment study is focussed on the British environment, but basic issues are explored, e.g. nature of ecosystem, structure of populations, energy resources, urbanization. The insights gained would be applicable to examples from other parts of the world, and may well be considered for inclusion in any later development of the course.

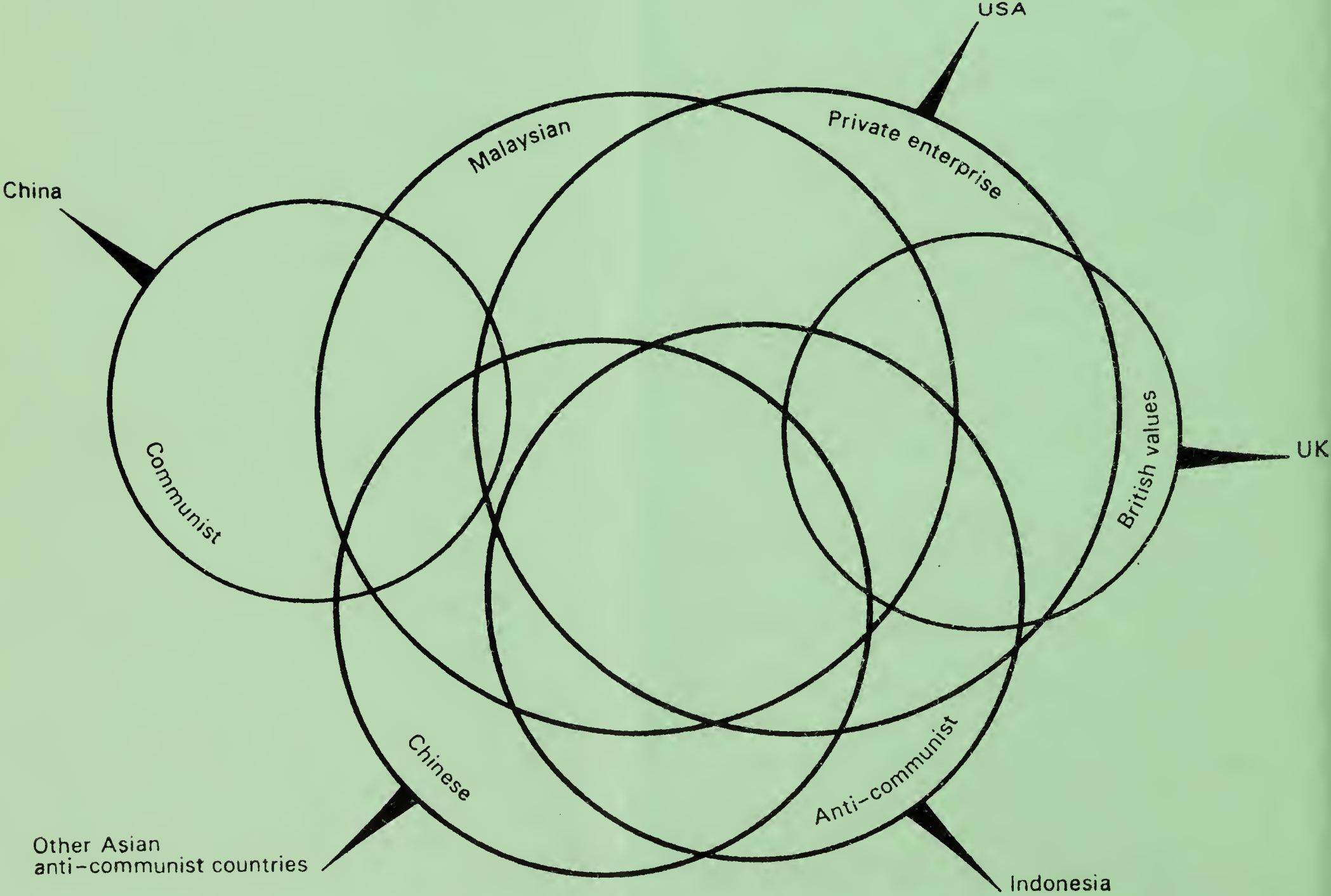


Fig. 4. Sets represented by interlocking circles

(By courtesy of Cambridge University Press)



# WORLD STUDIES BULLETIN

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**The world lies  
all before  
them**



—WORK WITH  
YOUNGER CHILDREN

(Charles Keeping. By Courtesy of Bodley Head.)



## CONTENTS:

1. THE DANGEROUS POWER OF STORIES
2. RESOURCES FOR DEVELOPING WORLD MINDEDNESS IN YOUNG CHILDREN
3. THE WORLD IN JUNIOR CLASSROOMS
4. NEWS AND REVIEWS

### EDITORIAL: NEW BEGINNINGS

The 'World Studies Bulletin' has now reached its quarter of a century. The best way to celebrate is to look to the future. This issue focusses on three things which we may have neglected of late, but which we hope will have a lively part to play in issues to come.

1. **The experience of young children.** As Edith King claims in her article: "the social education of the child in a world society and for a worldwide culture can begin in the early years."
2. **The imaginative dimension.** This issue returns to an interest in the "spiritual gelignite" of myths, and draws attention — as it hopes from time to time — to re-tellings for children of myths and legends from different countries of the world.
3. **Whats happening in world classrooms.** Both the above issues could soon descend into platitude unless they are continually revitalized by an awareness of experiments and breakthroughs by teachers and children right across the world. So much of the material of this bulletin comes from England or the United States. We would be delighted to have first-hand reports from any of the truly global range of branches of the World Education Fellowship, listed on the cover of the 'New Era'.

### THE COVER PICTURES

The front cover shows Charles Keeping's illustration of the story 'Potok and the Snakes' — the power and beauty of Potok's dancing overcomes them. This Russian story comes from E. M. Almedingen's re-telling of 'The Knights of the Golden Table', illustrated throughout by Charles Keeping, and published by the Bodley Head. Although this, alas, is now out of print, the excellent series 'Heroic retellings from history and legend' still flourishes, and one of its latest additions is 'Tristan and Iseult', re-told by Rosemary Sutcliff.

The back cover is one of Christine Price's vivid drawings for 'The City of the Dagger', recently published by Frederick Warne and Co. Ltd. This anthology of Burmese folk tales was collected at first-hand by H. H. Keely. The stories are simply and directly told. Mr Keely gives glimpses of the village settings in which he first heard these stories.



# The dangerous power of stories

## A CHALLENGE

Two contemporary English poets, both of whom have written stories for children — indeed for one of them his essential poetry is in his stories — have both commented on the power and danger of telling stories to children:

“Myth is no escapist entertainment. It is distilled and violent truth. Anyone who reads it is handling spiritual gelignite. Should children be let loose among the stuff, or are they at risk? The question may seem idiotic to the adult who has forgotten his childhood. My own answer is clear. Children should indeed know myth, but it must be presented with the greatest skill.” (Alan Garner)

“When you tell a story to a child, this is the kind of shadow that you are putting over him. Every story you tell is a whole kit of blueprints for dealing with himself and for dealing with his own imagination. And so you have to be careful what the blueprints are and what the kit is. I think if you are to think of imaginative literature as an educational tool, you are finally up against the fact that imaginative literature is therapeutic and does have a magical effect on people’s minds and on their ultimate behaviour. This is the appeal of great works of imaginative literature to us as adults, that they are hospitals where we heal, where our imaginations are healed, that when they are evil works they are also battlefields where we get injured. To think of children’s literature in this way, although it seems very extreme and remote and generalized, sharpens your sense of what kind of thing you are playing with when you use children’s literature as an educational thing. Imaginative works of any kind whatsoever have enormous effects and it’s as well to be aware of it, to make sure, insofar as it is possible, that they have good effects.” (Ted Hughes)

Each of these statements can be seen as both a statement of faith and a challenge.

Many teachers in different parts of the world have long been exploring this rich and disturbing territory with their pupils, and we would welcome news of their discoveries. Clearly our special interest is in the use of myths and legends from other countries than those of the pupils concerned. One would like to hear of how such stories gave children imaginative insights into the life of other peoples. And yet there is an obvious danger here. Myths and legends were not written out of any didactic and international purpose, but arose from life experience. So what we are really asking of teachers is to share the evidence that has come to them of how stories illuminated pupils’ lives — in as far as such revelations are ever overtly known.

Accounts of what happened (whether of whole experiments or of moments of breakthrough), as well as examples of children’s work and pictures stimulated by myths and stories would all be welcomed, and given publicity. If the response is lively, it may well be that the limited space of the bulletin will be overtaxed. In that case, some of the material received could be displayed at WEF conferences. Please reader, wherever you are, accept the challenge.

(Sources of extracts. Both the extracts appeared in ‘Children’s literature in education’, published by Ward Lock Educational, and appearing three times a year. Ted Hughes’s article ‘Myth and Education’ appeared in No. 1, 1970, and the review — from which Alan Garner’s comments are taken in No. 3, 1970.)

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## Shape-Changers

“All writers are shape-changers . . . The ancients knew this, honouring their bards or griots or prophets, expecting them to tell the truth about situations into which ordinary people were too hurried or scared to enter.”

(Naomi Mitchinson ‘African Heroes’. Bodley Head, 1968.)



## AN INTRODUCTORY TOUR

Some teachers know the terrain in detail, but to help others to take up the challenge, a quick look round may be useful.

### A. READERS GUIDES

As well as the useful magazines of children's literature, such as 'Children's literature in education' (already mentioned) and 'Growing Point' (edited and distributed by Margery Fisher, Ashton Manor, Northampton, NN7 2JL), one can also get much help from 'Children's books of the year', published annually as the title suggests by Hamish Hamilton, which is selected and annotated by Elaine Moss. As a sample, two of her recommendations from 1970 for 8-11 year olds, were:

BRILL, EDITH. 'The Golden Bird'; illustrated by Jan Pienkowski. Dent, £1.90. The various Eastern European legends about the Golden Bird and his championship of old Babka the broom-maker who protected the beautiful Nut Maiden have been woven into a full-length story. Jan Pienkowski's silhouettes against white or marbled backgrounds have turned this long tale into a book of breathtaking beauty.

PUSHKIN, ALEXANDER. 'The Golden Cockerel and other Stories'; translated by James Reeves and illustrated by Jan Lebis. Dent, £1.05. Five tales from different sources which Pushkin used as the material on which he based his famous poems in the Russian tongue (at a time when Russian was regarded by the aristocracy as merely a spoken language for the **mujiks**). James Reeves has translated these poems into fine English prose; the bright, detailed, icon-like pictures are by a Czecho-Slovak artist.

(both books are referred to on page 5.)

### B. HANDLING MYTHS WITH CHILDREN

A recent outstandingly useful book is Elizabeth Cook's 'The Ordinary and the Fabulous' (CUP 1969), sub-titled as "an introduction to myths, legends and fairy tales for teachers and story tellers". Firstly she discusses the

significance of such material in the lives of children. Secondly she looks at the suitability of different myths, legends and fairy tales for different ages of children between eight and fourteen — a very useful corrective to the indiscriminating 'dumping' of such stories on infant classes. Thirdly, she considers their presentation and creation in the classroom. And lastly — perhaps the most valuable part of the book — she has a section devoted to the language and temper of fabulous storytelling: a critical examination of seven crucial scenes described in children's books and in translations from the original sources. Her annotated book list includes not only children's editions, but also works for adults discussing the significance of myths.

### C. GENERAL COLLECTIONS

Broadly these come in two kinds. On the one hand, there are freely ranging collections of stories, using good examples from many parts of the world, such as the 'Round the World Fairy Tales' (Blackie. Illustrated by William Stobbs) of Amabel Williams-Ellis. Two other examples to hand are Rhoda Power's 'Stories from Everywhere' (Dobson, 1969. Richly illustrated, in colour, by Bernadette Watts) and Kathleen Lines 'Tales of Magic and Enchantment' (Faber, 1970. With bold black and white illustrations by Alan Howard).

Alternatively, there are collections which focus on a single topic. Ruth Manning-Sanders, for example, has compiled anthologies on giants, dwarfs, dragons, witches, wizards and mermaids — all published by Methuen, and illustrated by Robin Jacques. In addition Hamish Hamilton — using various compilers and artists — have issued collections on kings, queens, princes, princesses, witches, magical beasts, heroes and goblins.



## **RICHES OUT OF RUSSIA**

As a way of checking the availability of books, one area was selected and shelves of local children's libraries gleaned. This produced the following list:

Almedingen, E. M.: 'The Knights of the Golden Table' (Bodley, 1963). Drawings by Charles Keeping. 12 tales. 188pp.

Almedingen, E. M.: 'Russian Fairy Tales' (Muller, 1957). Illustrated by Hazel Cook, 13 tales. 206pp.

Budberg, M. and Williams-Ellis, A.: 'Russian Fairy Stories' (Blackie, 1965). Illustrated by S. Nechamkin. 32 stories. 272pp.

Downing, C.: 'Russian Folk Tales' (Oxford, 1956). Illustrated by J. Kidell-Monroe. 30 tales. 215pp.

Duddington, N.: 'Russian Folk Tales' (Rupert Hart-Davis, 1967). Illustrated by Dick Hart. 22 stories. 144pp.

Haviland, V.: 'Favourite Fairy Tales Told in Russia' (Bodley, 1967). Illustrated by H. Danska. 5 stories. 86pp.

Pushkin, A.: 'The Golden Cockerel' (Dent, 1970). English re-telling by James Reeves. Illustrated by Jan Lebis. 5 tales. 111pp.

Ransome, A.: 'Old Peter's Russian Tales' (Nelson. First published 1916). Illustrated by Dmitri Mitrokhin. 21 tales. 309pp.

Stevens, H. C.: 'Russian Folk Tales' (Hamlyn, 1967). Illustrated by A. Lindberg. 13 tales. 140pp. Large format.

Tolstoy, A.: 'Russian Tales for Children' (Routledge & Kegan Paul, 1944). Illustrated by K. Kouznetson. 50 tales. 195pp.

Almost certainly, this is not a complete list, and even admitting that some will now be out of print, there are clearly a wealth of Russian stories available in English for children. Indeed, as folk stories do not honour political frontiers, stories from eastern Eastern Europe, such as Edith Brill's 'The Golden Bird' (Dent, 1970) have the same cultural source, as do those in Joan Aiken's collec-

tion, 'The Kingdom under the Sea' (Cape, 1971. Both illustrated by Jan Pienkowski) also, it is worth noting that a number of the above books belong to wider series. On current lists, this is true of Muller, Oxford University Press, and both the offerings from the Bodley Head. So once Russian tales have been enjoyed, teachers could move out easily to other places.

Faced by such books a number of questions need exploring: their suitability for different age groups; the emotive impact of the language used in the re-telling; whether the illustrations enhance or distract from the story. Also some kind of categorisation might be useful, such as distinguishing between heroic poems, folk/fairy stories, and animal stories with a moral. In the end what matters is the validity of their imaginative experience, and with such riches here of golden fish, fire bird, magic rings, undersea kingdoms, apples of youth, hunchbacked horse, little sisters of the sun, to say nothing of the splendid witch, Baba Yaga, one has a promise of Alan Garner's "distilled and violent truth."

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### **Myth and Mystery**

The myth is assumed by man inasmuch as he is a whole being; it is not addressed to his intelligence or his imagination only. When no longer assumed to be a revelation of the 'mysteries' the myth becomes 'decadent', obscured; it turns into a tale or a legend.

(Mircea Eliade).



## THE WORLD IN STORIES

This is the title of a bibliography, recently published by the School Library Association, London, of books for young people selected for geographical interest. It has been compiled by June and John Adcock. Each of the 200 stories, they tell us, in this annotated list has "a specific geographical setting . . . and a considerable degree of authenticity". At the same time, they intended that "each book possesses an absorbing story which will, by itself, hold the interest of the reader". Readers are seen as "pupils of from eight or nine years to fifteen or sixteen."

A sample dip may illustrate what this book list offers:

- 89 AGNEW, FLORENCE AND ROBERT. 'Jungle foster-child'; illustrated by Victor Ambrus. Blackie. 52½p.

In Burma, an English child lives with Ah-May, her Burmese foster-mother, in a small village on the edge of the jungle. The story traces the friendship and the later distrust, of this girl with a Burmese companion, and brings out the beauties and dangers of the Burmese countryside. 10-13.

- 90 ALMEDINGEN, E. M.: 'Little Katia'; illustrated by Victor Ambrus. OUP £1.25.

Outlines the strict upbringing of a Russian child in a wealthy household and her varied relationships with her many cousins. The book gives a fascinating description of life in nineteenth-century Russia as seen by the child. 11-15.

- 91 BOTHWELL, JEAN: 'The Holy Man's Secret'; illustrated by Clyde Pearson. Abelard-Schuman. 90p.

The author has much first-hand knowledge of India, and sets this story in a village in the Ganges Valley. She tells of two sisters who go from a poor home to a Christian mission school in the nearby city. The younger girl has a keen mind and learns quickly and is particularly intrigued by the holy man who

seems to be always seated at the cross-roads near the school. Her curiosity leads almost to disaster. There is excellent description of the life and customs of the people in this part of India and a glossary is included. 11-14.

- 92 BUCK, PEARL S.: 'O-Lan'. Methuen (Venture Library series) 32½p.

The author, who spent her childhood in China and went to school in Shanghai, describes the life of a poor Chinese peasant who, with his newly acquired wife, tries to eke out an existence from impoverished land and against ever-present problems of war and over-population. 13-16.

All this is useful, but raises questions. One is the problem of global coverage. The four books above open the section devoted to Asia. Only one other book even marginally touches on Russia. There are only two more set in China. Whereas another eight are set in India. Before criticizing the compilers for lack of balance, one needs to read the last paragraph of their introduction, which comments on the published abundance of books about North America and Australia, and the paucity of those set in South America and Russia. The other problem is that of dating. In a world that changes so fast, it would be useful to know if the Burmese, Indian and Chinese villages mentioned above describe as they were before the First World War, between the wars, or after the Second World War. And in this respect, the date of first publication would sometimes be helpful.

One returns, however, to stress the essential usefulness of this booklet. One hopes the publishers will be persuaded to re-issue it in a larger edition, and to keep it continually updated.



# Resources for developing worldmindedness with young children

Edith W. King, Associate Professor of Educational Sociology, University of Denver

It seems apparent that we can no longer contemplate the education of our children without a world perspective. Our present degree of expertise in technology along with an affluent life style that affords travel and social interchange for whole families, as well as for young single adults and business people, has made the possibility of world travel a reality even in the lives of young children. All too soon it will be the primary school children of today, that are grown up and now manning the production lines and sitting at the drafting boards preparing products, goods, and services for a world market. How well will these workers in the coming years be able to adjust to a world of consumers with folkways and traditions that may differ greatly from their own? If children are socialized with stereotypic images of 'foreign' people how well can they function in a world society?

In 'The World: Context for Teaching in the Elementary School', I urged the need for preparing our children from the time they are born, to live in a pluralistic multi-cultural world. I wrote:

Beyond developing within the child the general ability to perceive the world as a multi-nation whole, we must also develop what might be called 'world-mindedness', or a sense of global responsibility. Children now need to become sensitive to the needs of others. They must understand the human condition not only intellectually, but emotionally as well. Children can be made to understand and appreciate the cultural diversities and the likenesses of the world of people that surround them . . . Being world-minded encompasses far more than merely bettering intergroup relations. Worldmindedness is based upon humanistic philosophy, grounded in the arts and humanities and the major contributions the social sciences bring to furthering knowledge about the human condition. (1971, pp.3-4).

Teachers of young children could dodge the issue and rationalize that teaching about a world perspective is appropriate for the later

school years. "Four, five and six-year-olds just are not ready for that kind of learning experience", they say. It seems redundant to continually state that early childhood educators have demonstrated the sensitivity and awareness of young children to their social scene. Therefore, the social education of the child in a world society and for a world-wide culture can begin in the early years.

## A Multi-Media Program

This educator has developed a sight and sound program that offers resource materials designed to motivate children between the ages of five and ten so that they may come to understand at an early age the universality of man, the common nature of his experience and the dignity of humans wherever they are found. Youngsters are shown how differences between one culture and another can enrich our lives rather than arouse our suspicion and dislike. Through an introduction to the arts, children are afforded an insight into the workings of the minds and hearts of others who may live thousands of miles away in space — or, hundreds of years away in time. The title of this multi-media program is DISCOVERING THE WORLD (published by Spoken Arts, Inc., New Rochelle, New York, 1971). It consists of a package of four full-color filmstrips, four records to accompany the filmstrips, and a teacher's guide, as well. Part I and Part II are entitled 'The Universal Language of Children' and feature the original drawings of young children from around the world. Part III is called 'Cultural Dignity' and Part IV is 'Masks.'

Curriculum materials like the DISCOVERING THE WORLD SERIES attempt to develop understandings with young children based on a recognition of the dynamics of their own group, their own family, friends, and surroundings. Then the child can build these bridges



to empathizing with citizens of a multi-cultural society and the multi-cultural global community. 'The Universal Language of Children' begins:

All around the world  
children sing.  
All around the world  
children draw pictures.  
Everywhere that children live  
they are experiencing,  
feeling,  
needing  
THEIR places, THEIR parents, THEIR people,  
THEIR pets.

It continues:

All around the world children sing  
about home — flowers, animals, birds,  
and especially their people.  
All around the world children draw  
about home — flowers, animals, birds,  
and especially their people.  
My home is my family  
my group of people  
my language, my ways and customs.

The third and fourth parts of the DISCOVERING THE WORLD series uses photographs of museum artifacts and displays for the visual portions. These two parts focus on the music, drama, and arts of the ancient and modern cultures found in the American Southwest — the blending of Spanish, Mexican and Indian cultures. The words of 'Cultural Dignity' written by the poetess, Alida Stein, explain world-mindedness to young children.

Wherever people live  
wherever they have lived . . .  
they create things of beauty.

Seven hundred years ago people lived at Mesa Verde . . .  
they had a difficult life,  
but  
they created things of beauty . . .

Today  
there are many peoples,  
many cultures  
all over the world.  
Their lives enriched by the things of beauty  
They and their grandfathers and greatgrandmothers  
have created.

Wherever they live, they need shelter  
and buildings in which to meet  
and places to hold their treasures.

They make ornaments to wear  
and to enjoy  
to make them feel significant in the eyes of others;  
they wear jewelery of silver and precious gems  
just as, long ago, people wore necklaces of shell  
and bone.

**DISCOVERING THE WORLD: An adventure in Global Understanding for Young Children** includes a teacher's guide and a colorful poster. The Teacher's Guide offers suggestions for preparing the students for the materials, for using the viewing experiences to expand the student's vocabulary, for relating the visual experiences to the personal experiences of the students, and for encouraging the children to share their reactions and feelings. Follow-up activities suggested in the Guide provide opportunities for children to be involved in creative dramatics, expressive writing and art work, use of maps and globes, explore community resources, and plan field trips. A number of resources are suggested to extend the dimensions of the program and include related children's books, records, works of art, study prints, and posters.

### **Bringing Spaceship Earth to the Primary School Classroom**

In order to encourage openness, abstractness, creativeness in the expressive arts with children, teachers need new and appropriate teaching tools to fulfil these goals. One of these 'tools' is a realistic world view. The traditional conception of the world, with its nationalistic states, boundary lines, and **foreign** people is an outmoded and detrimental view of the world. In a charming simile Kenneth Boulding, the internationally-known economist, philosopher, and social commentator, gives to the teacher of young children a fresh and vital way of explaining the concept of the global community to youngsters. Drawing upon Barbara Ward's idea of the earth as a spaceship, Boulding tells us that no longer can we play cowboys and Indians on the 'Great Plain' of the world, chasing out the bad guys, pushing them off the edge, when we do not like them. Now we know the world is really like a spaceship, the Spaceship Earth, on which we all travel together in a closed system through the universe. If we



pollute the air, the water, the land, and if our spaceship contains sick, warped, discontented people, we cannot push them away any longer, the pollution returns from down under through the 'closed pipes' of the system to haunt us and make us share the responsibility for the plight and trouble of all human beings, voyagers together on the Spaceship Earth. This analogy is very meaningful to young children. They quickly grasp the significance of the new world view and its implication for them. As the words of the Spaceship Earth song written by Pamela Hughs and myself state,

We don't play cowboys anymore.  
We don't play soldiers going to war.  
No need to pretend, we are real spacemen,  
With the whole universe to explore.

Chorus:

The universe is our frontier,  
And everyone is a pioneer,  
Together in space, men's bound'ries erase  
With a whole universe to explore.

Worldmindedness is our goal,  
With every person on the roll.  
Spaceship Earth's degree  
We live in unity  
As the whole universe we explore.

### Depicting a World Society to Young Children

An example of the type of instructional material that recognizes the pluralistic nature of society and a growing world culture is 'Social Studies Series: Focus on Active Learning' published by Macmillan Company, USA. The first book of the series written for five and six year olds is authored by Charlotte Zolotow and illustrated by Robert Quackenbush. These instructional materials feature much more than a set of textbooks, but is truly multi-media material, with accompanying maps, study and demonstration prints, records, films, and excellent teacher guides.

It is in the children's book, 'You and Me', that one finds a sincere attempt to bring to young children an understanding of the universals, yet with variations, that the patterns of human life styles around the globe can take. Illustrated in rich, warm, colorful drawings the story line begins with a generalized discussion of 'Your Family'. Then, Part Two

takes up 'Their Families' — city families, sea-side families, farm families. The story reads:

How can it be  
that the boy in the farmhouse  
lives  
in so many ways  
more like a French boy in the French countryside  
than like boys  
in cities,  
in suburbs,  
in seashores  
of America, his own country? (p.64)

The place they live  
decides a lot  
about  
the shape of their house,  
the food they eat,  
the things they see  
each day.  
It helps decide  
the kind of work  
their fathers do. (p.68)

So the farmer,  
the fisherman,  
the office worker,  
who live  
on farms,  
or by the water,  
or in cities  
of America  
are in many ways —  
in small daily ways —  
very like  
the farmer,  
the fisherman,  
the office worker  
in lands far away. (p.70)

Here are some sophisticated concepts about society and culture. Concurrently, the teacher's guide stresses such concepts and ideas as:

All over the world children grow up in families;  
identifying the essential nature of family functions;  
there is a great variety among the world's families;  
identifying varied role allocations in families;  
how do the physical settings of family life differ?  
introducing the relationship between places and ways  
of living;  
clarifying the uniquely human relationship between  
human beings and natural surroundings;  
the family is the basic agency of socialization.

This is primary school instructional material that recognized the capacities of young children for inquiry, intellectual curiosity, and



in-depth investigation into basic sociological theory at very early age levels.

### **Putting Worldmindedness in the Primary School Curriculum**

We need to begin early in the education of the child to prepare him to live in a multi-cultural society and a world culture. World-mindedness means a sense of global responsibility. This can only stem from a positive sense of self and a regard for one's own traditions, customs, and the ways of one's people. If children can be socialized with the feelings that they are the bearers of a proud heritage, then they can extend this sense of belonging to others in the creation of a brotherhood of all mankind. This would be a road to the elimination of otherness, the philosophy men have held for so many centuries that '**we** are the people' and 'they' are less than human so we have the right to destroy them. We are calling for beginning the teaching of world perspectives in early childhood education and not holding back until the later years of schooling or waiting for the child to reach the secondary school levels. It **is** possible to teach about world-mindedness in the early childhood curriculum.

Edith W. King.

### **A SAD REMINDER**

The next accounts describe work — albeit acutely sensitive to the world's distress — for children in two wealthy countries. The 'UNESCO Courier' for last June reminded us of the very large number of the world's children who miss out on even a basic education.

In 1967-68, nearly 70 per cent of children of primary school age were enrolled in schools throughout the world. In the industrially developed countries enrolment reached 98 per cent in North America, 97 per cent in Europe and the USSR, and 95 per cent in Oceania. In the developing world the picture was bleaker, with enrolments of 70 per cent in Latin America, 55 per cent in Asia and 40 per cent in Africa.

But these percentages hide a harsher reality. During the same period, 1967-68, in Algeria only 5 out of 10 children between the ages of 6 and 12 were enrolled in school; in Mali and Chad only 2 out of 10, and in Mauritania only 1 out of 10.

The heart-breaking problem of children who drop out of school is graphically evoked in a series of drawings that show, for instance, that 8 out of 10 children drop out of primary school in Botswana, the Central African Republic, Chad and Rwanda; 7 out 10 drop out in Colombia, the Dominican Republic, Guatemala, Madagascar and Paraguay; 2 out of 10 drop out in Bulgaria, Czechoslovakia, Iran, Portugal, Romania, Thailand and Turkey; and 1 out of 10 drop out in Greece, Hungary, Italy, Kuwait and Poland. Of every 100 children of primary school age in Chad, for example, only 4 complete the primary cycle.

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# The world in junior classrooms

Here are two examples of work being planned or undertaken in junior schools, one from Great Britain and one from the USA. We should be delighted to receive accounts of experiments in other parts of the world.

## A. STUDY-ACTION PROGRAMME

This is a project which Antipoverty is trying to launch, and is intended for lower junior classes (7-9 years). Like all the development education work which Antipoverty hopes to carry out, it will combine relevant study and action in a single programme. For a period of one year Antipoverty will employ a full-time member of staff to help primary schools in the UK with the study and support of a farming community in South Korea.

The community in question, at To Kok Li on the West Coast of Korea, some 65-miles southwest of Seoul, consists of refugees from North Korea who settled in their present home after the Korean War. Over the years a farming village has built itself up, whose principal handicaps have included lack of land. The community has started a programme of reclaiming land from the sea; but since there is insufficient land to support the community at present, many of the able-bodied are frequently absent, earning a living elsewhere, and their absence in turn prolongs the task of reclaiming the land and postpones the day when the community can really live as a self-supporting unit. The village has shown great determination to survive and stand on its own feet in the face of tremendous difficulties, and this has won the interest of the Korean authorities. In the welfare field the community has shared its successes with people in the surrounding villages, and so several of these villages have now begun programmes of community development based on the organizational tactics of To Kok Li. Important opportunities also exist locally for the large-scale reclamation of land from the sea, to the advantage of many people in this part of Korea; but whether or not the authorities will

give backing to such schemes depends on the success of To Kok Li in the first place. At the same time, the authorities are busy with the construction of a water supply which will provide water for agricultural purposes to established rice farms in the region. The To Kok Li villagers have been told they will qualify for connection to this water supply, but only if their reclaimed land is ready in time. The deadline at present is the end of 1973. War on Want have agreed to provide them with money for food, so that they can concentrate on the work of preparing the reclaimed land for rice farming before the expiration of this deadline, without having to worry about the loss in their earnings. The present situation is, therefore, full of opportunities both for the community and for many of the surrounding villages. Many thousands of people may benefit.

Antipoverty's proposal is to prepare a set of materials about To Kok Li, which could be used by lower junior classes. This set of materials would include:

- a) illustrated work cards on Korean farmers and their way of life, on rice farming in Korea, on the village To Kok Li, on the reclamation of land from the sea, and on their request for help and the children's possible response to it;
- b) an illustrated story-book about the arrival of refugees and their lives since then;
- a) 12-16 photographs, A4 size, of life and work at To Kok Li;
- d) teachers' notes, giving ideas on the handling of the project and the use of the materials, together with information about To Kok Li and sources of information and support for both teacher and children about Korea in general; help will also be given with research and study into comparable aspects of local life in the UK e.g. our farmers and their



grain crops; strangers and refugees in our neighbourhood; how we use water, etc.

(Further details obtainable from Antipoverty at St. Bartholomew House, 58 West Smithfield, London EC1. Director O. G. Thomas, M.A.)

## **B. SPACESHIP EARTH**

Four studies under the general title of 'Global Dimensions in US Education' have been published jointly by the Education Commission of the International Studies Association, the Committee on Pre-Collegiate Education of the American Political Science Association, and the Center for War/Peace Studies of the New York Friends Group, Inc. They cover the following ground:

'The University', by Maurice Harari. An examination of the major policy issues confronting higher education in strengthening its international studies in the US and in relating meaningfully to overseas societies. Covers the major issues of content and organization, as well as funding of international education programs.

'The Secondary School', by James M. Becker and Maurice E. East. A discussion of the new social studies, and how recent developments apply to the international dimension of the curriculum. An analysis of trends, needs, and resources, with recommendations for improving international content and teaching at the secondary level.

'The Elementary School', by Judith V. Torney and Donald N. Morris. A review of recent findings on attitude formation in elementary school children, touching on the processes and factors which affect attitude formation at various age levels. A description of a number of elementary school programs, in various parts of the US, where attempts have been made to improve the international dimension of the curriculum.

'The Community', by William C. Rogers. A history and critical review of the efforts to involve adults in continuing education about world affairs and international relations. In-

sights into community and grass-roots work in this area, critical evaluations, and recommendations for future activity.

Each of the booklets is about 50 pages in length, and costs \$1.50 (or \$5.00 the set). Obtainable from Center for War/Peace Studies, 218 East 18th Street, New York, N.Y. 10003.

The one on the elementary school takes up the Spaceship Earth theme. This has been referred to in Edith King's article, and readers are reminded of 'International Education for Spaceship Earth', edited by David C. King, reviewed in the last issue of the bulletin. The following quotations on this theme are taken from 'The Elementary School'. They show the value of these booklets in offering a combination of general analysis with field reports of what schools and colleges are doing.

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In late 1968, Kenneth Boulding made some significant recommendations in a short essay, 'Education for the Spaceship Earth', which he directed to social studies teachers:

"Because of what has happened in the field of technology, especially of transportation and weaponry, in the past few decades, the world has become a 'spaceship', a small rather crowded globe hurtling through space to an unknown destination and bearing on its surface a very fragile freight of mankind and the noosphere which inhabits men's minds. . . ."

"The real implications of this, however, are very far from having been realized. The kind of organization, ethic, and conduct which may be quite appropriate to a great planet are quite inappropriate for the crowded and precarious conditions of a spaceship. The great problem of this generation is precisely to provide a symbol, an ethical code, and an organizational structure which is appropriate to this extraordinary transformation in the real condition of mankind. . . ."

(A number of American teachers took up the challenge of this idea. The situation was



graphically presented to children by Donald N. Morris — originally in the above book reviewed last time — as follows.)

“Just for a moment, imagine that you are a first-class passenger on a huge spaceship travelling through space at a speed of 66,000 mph. You discover that the craft’s environmental system is faulty. Passengers in some sections are actually dying due to the emission of poisonous gases into their oxygen supply. Furthermore, you learn that there is a serious shortage of provisions — food supplies are rapidly diminishing and the water supply, thought previously to be more than adequate, is rapidly becoming polluted due to fouling from breakdowns in the craft’s waste and propulsion systems.

“To complicate matters even more, in the economy sections where passengers are crowded together under the most difficult of situations it is reported that many are seriously ill. The ship’s medical officers are able to help only a fraction of the sick and medicines are in short supply.

“Mutinies have been reported, and although some of the crew and passengers are engaged in serious conflict in one of the compartments it is hoped that this conflict is being contained successfully; however there is widespread fear as to what may happen if it cannot be contained or resolved within that compartment.

“The spacecraft has been designed with an overall destruct system, the controls of which have been carefully guarded. Unfortunately the number of technologists who have gained access to the destruct system has increased, and all of the crew and passengers have become uneasy due to evidences of instability in some of those gaining such access.

“We could go on, but the point is: what would you do put in such a position? Now that you have ‘imagined’ this situation, are you ready to face reality? You are on such a spaceship right now — Spaceship Earth!

“What are you going to do about it?”

(Among American schools who have explored the idea are those of the Joint County School System, Iowa. Their curriculum guide discusses a three year sequence. The first year, beginning in Grade 4, “students document problems of man’s survival throughout the planet; the second year the students document the changes that have occurred in one environment over a four hundred year period; the last year the documentation stresses cultural conflict in our environment.” The range of work and questions suggested for the first year are these.)

Application of this theme in the fourth grade focuses on man and his relationship to his spaceship: Planet Earth, its environment and cultural diversity.

How can Planet Earth be described as a spaceship?

What is the composition of Planet Earth?

How was Planet Earth formed?

What are the land forms of the planet and where are they located?

Who lives on Planet Earth? Why do animals live where they do on the Planet?

Where does man live on the Planet?

What is man’s greatest advantage over the animals?

What problems has man encountered living in an island environment?

Why is the ocean a frontier for man?



# News and Reviews

## WORLD STUDIES PROJECT

The One World Trust have announced the appointment of Mr Robin Richardson as Director of the World Studies Project, for which the Trust has a grant of £24,000 over three years.

— The Project is for the modification of syllabuses at secondary school level and preparation of core-courses on problems of world order. Schools here and abroad have already agreed to pilot-test the materials.

— Mr Richardson, aged 35, is the Director of the Bloxham Project Research Unit of the Oxford University Department of Educational Studies. He is a graduate of Cambridge (1st class honours in modern languages tripos) and formerly head of general studies at Clifton College.

— Mrs Shirley Williams M.P., Chairman of the group guiding the Project, said:

“Mr Richardson has accepted a tremendous challenge: to devise, test and evaluate courses encouraging a world perspective, not only in schools in this country but overseas as well. Thirteen years ago Lord Attlee pointed out that ‘no one is making much progress towards peace on this planet, because everyone is educated in the opposite direction’. Only when children learn to think in a world context will they learn to become good citizens of the world. I think our project can be of enormous significance — it is the first of its kind — and we are delighted to have found from among more than 150 enquiries which we had, a Director of such outstanding ability.”

Further enquiries can be made to Mr Patrick Armstrong, 37 Parliament St., London, SW1.

## RESOURCES FOR ORIENTAL AND AFRICAN STUDIES

The Extramural Division of the School of Oriental and African Studies has over the last year set up a small workshop/resource centre at 2/3 Bloomsbury Square, WC1. It holds an indexed collection of books, printed materials and some audio-visual material as well as a full audio-visual catalogue of aids available to teachers in the United Kingdom on Africa and Asia. The centre concentrates on providing teachers with an opportunity to examine what is available for use in the classroom when teaching these areas. The centre is involved in the course and conference work of the Extramural Division, taking exhibitions of books and material to centres round the country. It also provides an opportunity for small groups of teachers to work on the production of materials for use in school. The centre is open most of the year on weekdays from 10.00 to 5.00, and anyone interested is welcome to visit at any time.

## A KIND OF CARING

‘A Kind of Caring’ will be something new on the bookstalls. It is a colourful 32-page magazine type document which, by means of frank, intriguing, human stories tells of what Oxfam is doing to fight world poverty. Or rather — how Oxfam is helping the people of the developing world themselves to fight poverty. Priced at 10p, it was published in the autumn leading up to Oxfam’s 30th anniversary on 5th October.

The report is based on personal impressions by five writers who were asked to describe in their own way what Oxfam work really looks like 30 years after the organisation was founded.

Richard and Helen Exley travelled to India to prepare the first part which looks at Oxfam help in some depth in one country. They also edited the document, so that it remains



genuinely an outsider's look, with help from Oxfam, but not censorship.

## THE LIMITS OF GROWTH

Concord Films have added another interesting film to their list. Produced by Thames Television, it is in colour and runs for 60 minutes.

The problems of our world point to disaster in the future. A group of influential academics and businessmen get together, with the help of a computer, to analyse the problems and find some solutions. It appears that all the issues (violence, pollution, starvation, population growth) are interlinked, and it would be of no use to attack just one aspect.

A powerful and stimulating film by Richard Broad (who made 'And on the Eighth Day') which shows the urgency with which we need to do something, and could help everyone to see more clearly the direction in which we should work to avert world chaos.

## Q: AN ESSAY COMPETITION

Q — in its own words — is an international movement of ordinary people. Its sole object is to make sure the human race survives. Q has no connection with any political party. It has no officials and no committee. There's no subscription.

Q has arranged an essay competition for schools anywhere in the world on the subject 'What lies ahead for us?' It is open to anybody who is under the age of 19 or is still at school in February 1973. The essay should be between 500 and 1500 words in length. The closing date is 1st March 1973. The first prize is £15, the second £10, and there are fifteen third prizes of £1 each. The essay must be written in English (sorry about this, but anything else would be too difficult to organise). However, full allowance will be made for students whose first language isn't English, so that they can compete on equal terms, and four of the prizes will be reserved

for them. Also, five of the prizes will be reserved for students under 16, so that younger people will have a good chance too. It is hoped to publish a selection of the best entries as a book.

Please write your name, address and date of birth clearly at the top of the first page and your name at the top of all the other pages. You can write on both sides of the page, unless you use airmail paper. Write in ink (**not** pencil) or typewriter. Pin or clip the pages together. Enclose a stamped envelope addressed to yourself and three additional 2½p stamps. Students outside Britain should send a self-addressed envelope and two International Reply Coupons. The extra stamps and coupons are a sort of entry fee to cover the cost of running the competition. If you live in a country where you can't get I.R.C.s, don't worry — just send the essay. Write 'Essay' at the top left corner of the envelope and address it to:

Tony Mills, Q, 65 Artesian Road, London, W2 5DB, England.

**'AFRICA'** by John Addison and Phyllis Martin (World in Transformation Series. Ginn & Co. Ltd. 1972. Paperback. 208pp.)

This is a further addition to the excellent series, already praised in the 'World Studies Bulletin', No. 21, December 1971. Its chapters cover a wide range of issues: Africa and African history; early African kingdoms; the first contacts between Africa and Europe; the partition of Africa; the establishment of colonial rule in Tropical Africa; the classical period of colonial rule; the emergence of African nationalism; independence. Some areas of Africa, of course do not quite fit such a sequence — South Africa, for example, British Central Africa and the Portuguese territories — and these are dealt with in separate chapters. Among its useful features are 5 maps, which between them give considerable information about the economic resources of the whole continent.



## UNITED WORLD SCHOOL OF THE PACIFIC

This will open in September 1973 in Vancouver, and will bring the total of these schools to three. The first was at St. Donat's in South Wales, the second (which opened last September) in Singapore. The Van-

couver school will draw more than 50% of its students from outside North America, and may even reach St. Donat's total of having students from 36 different countries. All three schools draw inspiration from the ideas of Kurt Hahn, and will study for the International Baccalaureate.

















